

Glamour Puss—we insulted women and disenfranchised millions from love. We thus made mom. The hen-harpy is but the Cinderella chick come home to roost: the taloned, cackling residue of burnt-out puberty in a land that has no use for mature men or women.

Mom is a human calamity. She is also, like every calamity, a cause for sorrow, a reproach, a warning siren and a terrible appeal for amends.

While she exists, she will exploit the little "sacredness" we have given motherhood as a cheap-holy compensation for our degradation of woman: she will remain irresponsible and unreasoning—for what we have believed of her is reckless and untrue. She will act the tyrant—because she is a slave. God pity her—and us all!

Common Women (from *Generation of Vipers*)

She is Cinderella . . . the shining haired, the starry-eyed, the ruby-lipped virgo aeternis, of which there is presumably one, and only one, or a one-and-only for each male, whose dream is fixed upon her deflowerment and subsequent perpetual possession. This act is a sacrament in all churches and a civil affair in our society. The collective aspects of marriage are thus largely compressed into the rituals and social perquisites of one day. Unless some element of mayhem or intention of divorce subsequently obtrudes, a sort of privacy engulfs the union and all further developments are deemed to be the business of each separate pair, including the transition of Cinderella into mom, which, if it occasions any shock, only adds to the huge, invisible burthen every man carries with him into eternity. It is the weight of this bundle which, biologically, squeezes out of him the wish for death, his last positive intellectual resource.

Mom is an American creation. Her elaboration was necessary because she was launched as Cinderella. Past generations of men have accorded to their mothers, as a rule, only such honors as they earned by meritorious action in their individual daily lives. Filial *duty* was recognized by many sorts of civilizations and loyalty to it has been highly regarded among most peoples. But I cannot think, offhand, of any civilization except ours in which an entire division of living men has been used, during wartime, or at any time, to spell out the word "mom" on a drill field, or to perform any equivalent act.

The adoration of motherhood has even been made the basis of a religious cult, but the mother so worshiped achieved maternity without change in her virgin status—a distinction worthy of contemplation in itself—and she thus in one way resembled mom.

Hitherto, in fact, man has shown a considerable *qui vive* to the dangers which arise from momism and freely perceived that his "old wives" were often vixens, dragons, and Xanthippes. Classical literature makes a constant point of it. Shakespeare dwelt on it. Man has also kept before his mind an awareness that, even in the most lambent mother love, there is always a chance some extraneous current will blow up a change, and the thing will become a consuming furnace. The spectacle of the female devouring her young in the firm belief that it is for their own good is too old in man's legends to be overlooked by any but the most flimsily constructed society.

Freud has made a fierce and wondrous catalogue of examples of mother-love-in-action which traces its origin to an incestuous perversion of a normal instinct. That description is, of course, sound. Unfortunately, Americans, who are the most prissy people on earth, have been unable to benefit from Freud's wisdom because they can *prove* that they do not, by and large, sleep with their mothers. That is their interpretation of Freud. Moreover, no matter how many times they repeat the Scriptures, they cannot get the true sense of the passage about lusting in one's heart—especially when they are mothers thinking about their sons, or vice versa.

Meanwhile, megaloid momworship has got completely out of hand. Our land, subjectively mapped, would have more silver cords and apron strings crisscrossing it than railroads and telephone wires. Mom is everywhere and everything and damned near everybody, and from her depends all the rest of the U. S. Disguised as good old mom, dear old mom, sweet old mom, your loving mom, and so on, she is the bride at every funeral and the corpse at every wedding. Men live for her and die for her, dote upon her and whisper her name as they pass away, and I believe she has now achieved, in the hierarchy of miscellaneous articles, a spot next to the Bible and the Flag, being reckoned part of both in a way. She may therefore soon be granted by the House of Representatives the especial supreme and extraordinary right of sitting on top of both when she chooses, which, God knows, she does. At any rate, if no such bill is under consideration, the presentation of one would cause little debate among the solons. These sages take cracks at their native land and make jokes about Holy Writ, but nobody among them—no great man or brave—from the first day of the first congressional meeting to the present ever stood in our halls of state and pronounced the one indubitably most-needed American verity: "Gentlemen, mom is a jerk."

Mom is something new in the world of men. Hitherto, mom has been so busy raising a large family, keeping house, doing the chores, and fabricating everything in every home except the floor and the walls that she

was rarely a problem to her family or to her equally busy friends, and never one to herself. Usually, until very recently, mom folded up and died of hard work somewhere in the middle of her life. Old ladies were scarce and those who managed to get old did so by making remarkable inner adjustments and by virtue of a fabulous horniness of body, so that they lent to old age not only dignity but metal.

Nowadays, with nothing to do, and all the tens of thousands of men to maintain her, every clattering prickamette in the republic survives for an incredible number of years, to stamp and jibber in the midst of man, a noisy neuter by natural default or a scientific gelding sustained by science, all tongue and teat and razzmatazz. The machine has deprived her of social usefulness; time has stripped away her biological possibilities and poured her hide full of liquid soap; and man has sealed his own soul beneath the clamorous cordillera by handing her the checkbook and going to work in the service of her caprices.

These caprices are of a menopausal nature at best—hot flashes, rage, infantilism, weeping, sentimentality, peculiar appetite, and all the ragged reticule of tricks, wooings, wiles, suborned fornications, slobby onanisms, indulgences, crotchets, superstitions, phlegms, debilities, vapors, butterflies-in-the-belly, complaints, connivings, cries, malingerings, deceptions, visions, hallucinations, needlings and wheedlings, which pop out of every personality in the act of abandoning itself and humanity. At worst—i.e., the finis—this salaginous mess tapers off into senility, which is man's caricature of himself by reversed ontogeny. But behind this vast aurora of pitiable weakness is mom, the brass-breasted Baal, or mom, the thin and enfeebled martyr whose very urine, nevertheless, will etch glass.

Satan, we are told, finds work for idle hands to do. There is no mistaking the accuracy of this proverb. Millions of men have heaped up riches and made a conquest of idleness so as to discover what it is that Satan puts them up to. Not one has failed to find out. But never before has a great nation of brave and dreaming men absent-mindedly created a huge class of idle, middle-aged women. Satan himself has been taxed to dig up enterprises enough for them. But the field is so rich, so profligate, so perfectly to his taste, that his first effort, obviously, has been to make it self-enlarging and self-perpetuating. This he has done by whispering into the ears of girls that the only way they can cushion the shock destined to follow the rude disillusionment over the fact that they are not really Cinderella is to institute mom-worship. Since he had already infested both male and female with the love of worldly goods, a single step accomplished the entire triumph: he taught the gals to teach their men that dowry went the other way, that it was a weekly contribution, and that any male worthy of a Cin-

derella would have to work like a piston after getting one, so as to be worthy, also, of all the moms in the world.

The road to hell is spiral, a mere bend in the strait and narrow, but a persistent one. This was the given torque, and most men are up to their necks in it now. The devil whispered. The pretty girl then blindfolded her man so he would not see that she was turning from a butterfly into a caterpillar. She told him, too, that although caterpillars ate every damned leaf in sight, they were moms, hence sacred. Finally, having him sightless and whirling, she snatched his checkbook. Man was a party to the deception because he wanted to be fooled about Cinderella, because he was glad to have a convenient explanation of mom, and also because there burned within him a dim ideal which had to do with proper behavior, getting along, and, especially, making his mark. Mom had already shaken him out of that notion of being a surveyor in the Andes which had bloomed in him when he was nine years old, so there was nothing left to do, anyway, but to take a stock-room job in the hairpin factory and try to work up to the vice presidency. Thus the women of America raped the men, not sexually, unfortunately, but morally, since neuters come hard by morals.

I pass over the obvious reference to the deadliness of the female of the species, excepting only to note that perhaps, having a creative physical part in the universe, she falls more easily than man into the contrapositive role of spiritual saboteur.

Mom got herself out of the nursery and the kitchen. She then got out of the house. She did not get out of the church, but, instead, got the stern stuff out of it, padded the guild room, and moved in more solidly than ever before. No longer either hesitant or reverent, because there was no cause for either attitude after her purge, she swung the church by the tail as she swung everything else. In a preliminary test of strength, she also got herself the vote and, although politics never interested her (unless she was exceptionally naive, a hairy foghorn, or a size forty scorpion), the damage she forthwith did to society was so enormous and so rapid that even the best men lost track of things. Mom's first gracious presence at the ballot-box was roughly concomitant with the start toward a new all-time low in political scurviness, hoodlumism, gangsterism, labor strife, monopolistic thuggery, moral degeneration, civic corruption, smuggling, bribery, theft, murder, homosexuality, drunkenness, financial depression, chaos and war. Note that.

The degenerating era, however, marked new highs in the production of junk. Note that, also.

Mom, however, is a great little guy. Pulling pants onto her by these words, let us look at mom.

She is a middle-aged puffin with an eye like a hawk that has just

seen a rabbit twitch far below. She is about twenty-five pounds overweight, with no sprint, but sharp heels and hard backhand which she does not regard as a foul but a womanly defense. In a thousand of her there is not sex appeal enough to budge a hermit ten paces off a rock ledge. She none the less spends several hundred dollars a year on permanents and transformations, pomades, cleansers, rouges, lipsticks, and the like—and fools nobody except herself. If a man kisses her with any earnestness, it is time for mom to feel for her pocketbook, and this occasionally does happen.

She smokes thirty cigarettes a day, chews gum, and consumes tons of bonbons and petits fours. The shortening in the latter, stripped from pigs, sheep and cattle, shortens mom. She plays bridge with the stupid voracity of a hammerhead shark, which cannot see what it is trying to gobble but never stops snapping its jaws and roiling the waves with its tail. She drinks moderately, which is to say, two or three cocktails before dinner every night and a brandy and a couple of highballs afterward. She doesn't count the two cocktails she takes before lunch when she lunches out, which is every day she can. On Saturday nights, at the club or in the juke joint, she loses count of her drinks and is liable to get a little tiddly, which is to say, shot or blind. But it is her man who worries about where to acquire the money while she worries only about how to spend it, so he has the ulcers and colitis and she has the guts of a bear; she can get pretty stiff before she topples.

Her sports are all spectator sports.

She was graduated from high school or a "finishing" school or even a college in her distant past and made up for the unhappiness of compulsory education by sloughing all that she learned so completely that she could not pass the final examinations of a fifth grader. She reads the fiction in three women's magazines each month and occasionally skims through an article, which usually angers her so that she gets other moms to skim through it, and then they have a session on the subject over a canister of spiked coffee in order to damn the magazine, the editors, the author, and the silly girls who run about these days. She reads two or three motion-picture fan magazines also, and goes to the movies about two nights a week. If a picture does not coincide precisely with her attitude of the moment, she converses through all of it and so whiles away the time. She does not appear to be lecherous toward the moving photographs as men do, but that is because she is a realist and a little shy on imagination. However, if she gets to Hollywood and encounters the flesh-and-blood article known as a male star, she and her sister moms will run forward in a mob, wearing a joint expression that must make God rue his invention of bisexuality,

and tear the man's clothes from his body, yea, verily, down to his B.V.D.'s.

Mom is organization-minded. Organizations, she has happily discovered, are intimidating to all men, not just to mere men. They frighten politicians to sniveling servility and they terrify pastors; they bother bank presidents and they pulverize school boards. Mom has many such organizations, the real purpose of which is to compel an abject compliance of her environs to her personal desires. With these associations and committees she has double parking ignored, for example. With them she drives out of the town and the state, if possible, all young harlots and all proprietors of places where "questionable" young women (though why they are called that—being of all women the least in question) could possibly foregather, not because she competes with such creatures but because she contrasts so unfavorably with them. With her clubs (a solid term!) she causes bus lines to run where they are convenient for her rather than for workers, plants flowers in sordid spots that would do better with sanitation, snaps independent men out of office and replaces them with clammy castrates, throws prodigious fairs and parties for charity and gives the proceeds, usually about eight dollars, to the janitor to buy the committee some beer for its headache in the morning after, and builds clubhouses for the entertainment of soldiers where she succeeds in persuading thousands of them that they are momsick and would rather talk to her than take Betty into the shrubs. All this, of course, is considered social service, charity, care of the poor, civic reform, patriotism, and self-sacrifice.

As an interesting sidelight, clubs afford mom an infinite opportunity for nosing into other people's business. Nosing is not a mere psychological ornament of her; it is a basic necessity. Only by nosing can she uncover all incipient revolutions against her dominion and so warn and assemble her co-cannibals.

Knowing nothing about medicine, art, science, religion, law, sanitation, civics, hygiene, psychology, morals, history, geography, poetry, literature, or any other topic except the all-consuming one of momism, she seldom has any especial interest in *what*, exactly, she is doing as a member of any of these endless organizations, so long as it is *something*.

I, who grew up as a "motherless" minister's son and hence was smothered in multimomism for a decade and a half, had an unusual opportunity to observe the phenomenon at zero range. Also, as a man stirring about in the cesspool of my society, I have been foolhardy enough to try, on occasion, to steer moms into useful work. For ex-

ample, owing to the fact that there was no pasteurization law in Miami and hundreds of people were flecking the pavement with tubercular sputum, while scores, including my own wife, lay sick and miserable with undulant fever, I got a gaggle of these creatures behind a move toward a pasteurization law, only to find, within a few weeks, that there was a large, alarmed, and earnest committee at work in my wake to *prevent* the passage of any such law. This falange, fanned by the milk dealers, who would not even deliver the stuff if they could get their money without, had undone even that one small crusade because it had uncovered a quack doctor, unknown and unheard-of, who had printed the incandescent notion that cancer, the big boogie of the moms, was caused by the pasteurization of milk!

In the paragraph above I have given, I know, the golden tip for which any moms able to read this volume have been searching all the long way. I had no mother: therefore, all my bitterness and—especially—this cruel and wanton attack of moms for which, they will doubtless think, I should be shot or locked up. Well, let them make the most of that. All mothers are not such a ravening purulence as they, and mine was not. Mine, I can show, felt much as I do about the thundering third sex, as do all good women, of whom there are still a few. But I have researched the moms, to the beady brains behind their beady eyes and to the stones in the center of their fat hearts. I am immune to their devotion because I have already had enough. Learning the hard way. I have found out that it is that same devotion which at the altar, splits the lamb from his nave to his chaps. And none of the moms, at least, will believe that I am a lamb. Let them mark time on that.

In churches, the true purpose of organized momhood is to unseat bishops, snatch the frocks off prelates, change rectors just for variety, cross-jet community gossip, take the customary organizational kudos out of the pot each for each, bestow and receive titles, and short-circuit one another.

Mom also has patriotism. If a war comes, this may even turn into a genuine feeling and the departure of her son may be her means to grace in old age. Often, however, the going of her son is only an occasion for more show. She has, in that case, no deep respect for him. What he has permitted her to do to him has rendered him unworthy of consideration—and she has shown him none since puberty. She does not miss him—only his varletry—but over that she can weep interminably. I have seen the unmistakable evidence in a blue star mom of envy of gold star mom: and I have a firsthand account by a woman of unimpeachable integrity, of the doings of a shipload of these super-moms-of-the-gold-star, en route at government expense to France to visit the graves of their sons, which I forbear to set down here, because

it is a document of such naked awfulness that, by publishing it, I would be inciting to riot, and the printed thing might even rouse the dead soldiers and set them tramping like Dunsany's idol all the way from Flanders to hunt and haunt their archenemy progenitricies—who loved them—to death.

But, peace or war, the moms have another kind of patriotism that, in the department of the human spirit, is identical to commercialized vice, because it captures a good thing and doles it out for the coin of unctuous pride—at the expense of deceased ancestors rather than young female offspring. By becoming a Daughter of this historic war or that, a woman makes herself into a sort of madam who fills the coffers of her ego with the prestige that has accrued to the doings of others. A frantic emptiness of those coffers provides the impulse for the act. There are, of course, other means of filling them, but they are difficult, and mom never does anything that is difficult—either the moving of a piano or the breaking of a nasty habit.

Some legionnaires accept, in a similar way, accolade due their associates only. But legionnaires learned a little wisdom, since they still can function in ways that have some resemblance to normality. Furthermore, competition with the legions from the new war will probably make veritable sages out of thousands.

But mom never meets competition. Like Hitler, she betrays the people who would give her a battle before she brings up her troops. Her whole personal life, so far as outward expression is concerned, is, in consequence, a mopping-up action. Traitors are shot, yellow stars are slapped on those beneath notice, the good-looking men and boys are rounded up and beaten or sucked into pliability, a new slave population continually goes to work at making more munitions for momism, and mom herself sticks up her head, or maybe the periscope of the woman next door, to find some new region that needs taking over. This technique pervades all she does.

In the matter of her affiliation of herself with the Daughters of some war the Hitler analogue especially holds, because these sororities of the sword often constitute her Party—her shirtism. Ancestor worship, like all other forms of religion, contained an instinctual reason and developed rituals thought to be germane to the reason. People sedulously followed those rituals, which were basically intended to remind them that they, too, were going to be ancestors someday and would have to labor for personal merit in order to be worthy of veneration. But mom's reverence for her bold forebears lacks even a ritualistic significance, and so instructs her in nothing. She is peremptory about historical truth, mandates, custom, fact, and point. She brushes aside the ideals and concepts for which her forebears perished fighting, as if they were the crumbs of

melba toast. Instead, she attributes to the noble dead her own immediate and selfish attitudes. She "knows full well what they would have thought and done," and in that whole-cloth trumpery she goes busting on her way.

Thus the long-vanished warriors who liberated this land from one George in order to make another its first president guide mom divinely as she barges along the badgering boulevard of her life, relaying flats from the grave on birth control, rayon, vitamins, the power trust, and a hundred other items of which the dead had no knowledge. To some degree most people, these days, are guilty of this absurd procedure. There has been more nonsense printed lately detailing what Jefferson would say about matters he never dreamed of than a sensible man can endure. (I do not have any idea, for instance, and I am sure nobody has any idea, what Jefferson would think about the giddy bungle of interstate truck commerce; but people, columnists especially, will tell you.)

Mom, however, does not merely quote Thomas Jefferson on modern topics: she *is* Thomas Jefferson. This removes her twice from sanity. Mom wraps herself in the mantle of every canny man and coward who has drilled with a musket on this continent and reproduced a line that zigzagged down to mom. In that cloak, together with the other miters, rings, scepters, and power symbols which she has swiped, she has become the American pope.

People are feebly aware of this situation and it has been pointed out at one time or another that the phrase "Mother knows best" has practically worn out the staircase to private hell. Most decriers of matriarchy, however, are men of middle age, like me.

Young men whose natures are attuned to a female image with more feelings than mom possesses and different purposes from those of our synthetic archetype of Cinderella-the-go-getter bounce anxiously away from their first few brutal contacts with modern young women, frightened to find their shining hair is vulcanized, their agate eyes are embedded in cement, and their ruby lips casehardened into pliers for the bending males like wire. These young men, fresh-startled by learning that She is a chrome-plated afreet, but not able to discern that the condition is mom's unconscious preparation of somebody's sister for a place in the gynecocracy—are, again, presented with a soft and shimmering resting place, the bosom of mom.

Perseus was carefully *not* told that the Gorgons had blonde back hair and faces on the other side, like Janus, which, instead of turning him to stone, would have produced orgasms in him. Thus informed he would have failed to slay Medusa and bring back her head. He might have been congealed—but he might not. Our young men are screened from a knowledge of this duality also, but they are told only about the blonde side. When they glimpse the other, and find their blood running

cold and their limbs becoming like concrete, they carom off, instantler, to mom. Consequently, no Gorgons are ever clearly seen, let alone slain, in our society. Mom dishes out her sweetness to all fugitives, and it turns them not to stone, but to slime.

"Her boy," having been "protected" by her love, and carefully, even shudderingly, shielded from his logical development through his barbaric period, or childhood (so that he has either to become a barbarian as a man or else to spend most of his energy denying the barbarism that howls in his brain—an autonomous remnant of the youth he was forbidden), is cushioned against any major step in his progress toward maturity. Mom steals from the generation of women behind her (which she has, as a still further defense, also sterilized of integrity and courage) that part of her boy's personality which should have become the love of a female contemporary. Mom transmutes it into sentimentality for herself.

The process has given rise to the mother-problem, and the mother-in-law problem, and mom has occasionally been caught tipping the bat, but she has contrived even then to make the thing an American joke in order to hide what it really is—as invidious a spiritual parasitism as any in the book. With her captive son or sons in a state of automatic adoration of herself (and just enough dubiety of their wives to keep them limp or querulous at home), mom has ushered in the new form of American marriage: eternal ricochet. The oppositeness of the sexes provides enough of that without mom's doubling of the dose and loading of the dice, but mom does it—for mom. Her policy of protection, from the beginning, was not love of her boy but of herself, and as she found returns coming in from the disoriented young boy in smiles, pats, presents, praise, kisses, and all manner of childish representations of the real business, she moved on to possession.

Possession of the physical person of a man is slavery; possession of the spirit of a man is slavery also, because his body obeys his spirit and his spirit obeys its possessor. Mom's boy will be allowed to have his psychological struggle with dad: to reach the day when he stands, emotionally, toe-to-toe with his father and wins the slugging-out. That contest is as unavoidable as the ripening of an apple. It may last only a second—in which a young man says, "I will," and an older man says, "You will not," and the younger man does. And it is a struggle no youth can engage in, but only a youth who has reached full manhood. But if it occurs prematurely, as under mom's ruinous aegis it usually does, it leads to more serfdom for the boy. He is too young for independence.

Thus the sixteen-year-old who tells his indignant dad that he, not dad, is going to have the car that night and takes it—while mom looks on, dewy-eyed and anxious—has sold his soul to mom and made himself

into a lifelong sucking-egg. His father, already well up the creek, loses in this process the stick with which he had been trying to paddle. It is here that mom has thrust her oar into the very guts of man—and while she has made him think she is operating a gondola through the tunnels of love, and even believes it herself, she is actually taking tickets for the one-way ferry ride across the Styx.

As men grow older, they tend to become more like women, and vice versa. Even physically, their characteristics swap; men's voices rise, their breasts grow, and their chins recede; women develop bass voices and mustaches. This is another complementary, or opposite, turn of nature. It is meant to reconcile sexuality and provide a fountainhead of wisdom uncompromised by it, in the persons of those individuals who are hardy enough and lucky enough to survive to old age in a natural environment. But survival, as I have said, no longer depends on any sort of natural selection, excepting a great basic one which our brains are intended to deal with, and which, if allowed to go brainlessly on, will have to reduce our species to savagery in order to get back to a level on which instinct itself can rule effectively.

The mealy look of men today is the result of momism and so is the pinched and baffled fury in the eyes of womankind. I said a while ago that I had been a motherless minister's son and implied that I had been mauled by every type of mom produced in this nation. I pointed out that the situation was one on which the moms would try to fix their pincers. I did not bother to prod at any misgivings they might feel about what the rude minister's boy, trained in snooper by the example of the moms, might have found out about the matriarchy and its motivations through hanging around sewing clubrooms, hiding in heavy draperies, and holing up in choir lofts. Rather, I let any moms and adherents of momism who may be reading this slug along in the happy belief that, whether or not I knew it, they had got me off base.

Now, really.

Some of the doting ones, ready to write off all I have said if I will only make up and shove myself back into the groove for them, are now about to be clipped—but good. For, by a second contumelious revelation, I have caught onto all of middle-aged, middle-class, earth-owning Mrs. America that I happened to miss in the portieres. Hold your seats, ladies. I have been a *clerk* in a *department store*. Not merely that, but I have been a clerk behind the dress goods remnant counter. And not only that, but I have served and observed the matriarchy from the vantage point during *sales*. If there is a woman still on her feet and not laughing, nab her, because that will mark her as a ringleader in this horrid business.

Much of the psychological material which got me studying this matter of moms came into my possession as I watched the flowerhatted goddesses battle over fabric. I have seen the rich and the poor, the well-dressed and the shabby, the educated and the unlettered, tear into the stacked remnants day after day, shoving and harassing, trampling each other's feet, knocking hats, coiffures and glasses awry, cackling, screaming, bellowing, and giving the elbow, without any differential of behavior no matter how you sliced them. I have watched them deliberately drive quiet clerks out of their heads and their jobs and heard them whoop over the success of the stratagem. I have seen them cheat and steal and lie and rage and whip and harry and stampede—not just a few times but week after week, and not just a few women but thousands and thousands and thousands, from everywhere. I know the magnitude of their rationalizing ability down to the last pale tint and I know the blackguard rapacity of them down to the last pennyworth.

I have, as a matter of confidential fact, twice beheld the extraordinary spectacle occasioned by two different pairs of rich and world-famous women who managed, in the morass the moms make of the remnant counter by ten o'clock each morning, to get hold of opposite ends of the same three and a half yards of Liberty crepe or dotted swiss and who found out that the object under scrutiny was also being considered by another. This I hold to be the Supreme Evidence.

In both cases both women were "merely looking," but immediately they sensed possible antagonism for what *might* be a purchase (though the statistics ran about five thousand to one against *that*) they began to struggle with the state most insufferable to momism: competition.

First, perhaps, a lifting of a lorgnette; then a cold stare; next, a reproachful glance at the clerk, and a refined but snappy little jerk designed to yank free the far end of the goods. Riposte: a fierce clutch and a facial response in kind. Next, the buttery attempt—the so-called "social" smile—like a valentine laced around an ice pick, and a few words, "I beg your pardon—but I—er—am *looking* at—this remnant." The wise clerk will now begin to search for the floorwalker and, in general, canvass his resources. (I would say, of course, that while I have seen only four renowned women engaged in this contretemps I have seen dozens of less distinguished moms hit the same jackpot.) The upper-class rejoinder to the foregoing gambit is, of course, "I'm quite sorry, but I happened to notice that I selected *this* piece quite some time before *you* picked up the *end* of it." At this point a hard yank is, of course, optional. But usually there come two simultaneous jerks which loosen hair, knock both hats askew, and set the costume jewelry clattering. The women now start toward each other, down the remnant,

hand over hand. Bystanders are buffeted. All dress goods that cover the rope of cloth are flung about. The dialogue takes a turn to "I'll have to ask you to be good enough to let go of *my* material!" It rises in register to a near-scream. Upper lips begin to sweat. Chests heave. Elbows swing up to the ready.

Both women are now yelling at once and the tonal quality is like the sound of fingernails drawn along slates. They punctuate their words with loud cries of "Manager!" and begin to jostle each other. Peripheral moms, punched by accident in the aggression, now take up with each other a contagion of brawls and bickerings. The principles, meanwhile, have met knuckle to knuckle in the middle of the fabric and are yowling in each other's faces. Toward this the floorwalker or section manager moves cautiously. The thing has an almost invariable denouement. One woman stalks out of the store and closes her account by mail, only to open it within a matter of days. The other triumphantly purchases the draggled cloth, charges it, signs for it, bears it away, and has the truck pick it up the following afternoon.

I have been a clerk. Clerks are wallpaper to mom, and it has never occurred to her that she needs to hide her spurning soul from them. Clerks see moms in the raw—with their husbands, sons, daughters, nieces, nephews, gigolos, and companion viragoes. That anybody such as I, an articulate man with a memory like a tombstone, should be standing behind a counter conducting an inadvertent espionage on the moms has never entered their brawling brains. But there I was—and I was there, too, in the church, and at the manse. And I have hung around hospitals a lot—and insane asylums.

It can be pointed out—and has, indeed, been pointed out before, though not, so far as I know, by any chap who has had such diverse and intimate contacts with the moms as I—that they are taking over the male functions and interpreting those functions in female terms. When the mothers built up their pyramid of perquisite and required reverence in order to get at the checkbook, and so took over the schools (into which they have put gelding moms), churches, stores, and mass production (which included, of course, the railroads, boats, and airplanes and, through advertising, the radio and the magazines), they donned the breeches of Uncle Sam. To this inversion I shall refer again. Note it.

I have explained how the moms turned Cinderellaism to their advantage and I have explained that women possess some eighty per cent of the nation's money (the crystal form of its energy) and I need only allude, I think, to the statistical reviews which show that the women are the spenders, wherefore the controlling consumers of nearly all we make with our machines. The steel puddler in Pittsburgh may not think

of himself as a feminine tool, but he is really only getting a Chevrolet ready for mom to drive through a garden wall. I should round out this picture of America existing for mom with one or two more details, such as annual increase in the depth of padding in vehicles over the past thirty years due to the fact that a fat rump is more easily irritated than a lean one, and the final essential detail of mom's main subjective pre-occupation, which is listening to the radio. The radio is mom's soul; a detail, indeed.¹

It is also a book in itself, and one I would prefer to have my reader write after he has learned a little of the art of catching overtones as a trained ear, such as mine, catches them. But there must be a note on it.

The radio has made sentimentality the twentieth century Plymouth Rock. As a discipline, I have forced myself to sit a whole morning listening to the soap operas, along with twenty million moms who were busy sweeping dust under carpets while planning to drown their progeny in honey or bash in their heads. This filthy and indecent abomination, this trash with which, until lately, only moron servant girls could dull their credulous minds in the tawdry privacy of their cubicles, is now the national saga. Team after team of feeble-minded Annies and Davids crawl from the loudspeaker into the front rooms of America. The characters are impossible, their adventures would make a saint spew, their morals are lower than those of ghouls, their habits are uncleanly, their humor is the substance that starts whole races grinding bayonets, they have no manners, no sense, no goals, no worthy ambitions, no hope, no faith, no information, no values related to reality, and no estimate of truth. They merely sob and snicker—as they cheat each other.

Babies die every hour on the hour to jerk so many hundred gallons of tears. Cinderella kidnaps the Prince and then mortgages the palace

1. In place of, "radio," of course, the alert reader will now automatically substitute "TV." He (or she) may do this, currently, with some such question as, "Is TV truly as dreadful as was radio?" Time will erase the optimistic doubt.

For a few years, and until mom's commerce saturated it entirely, radio made a feeble effort to undo some of our prodigious self-subversion. TV, being a new medium, still does as much—with furtive attempts to expose mom or Cinderella in a soap opera, with big exhibits of big men doing big things at the nation's Capitol, with courtroom trials, educational movie shorts, and such.

But give mom time.

She will not rest until every electronic moment has been bought to sell suds and every bought program censored to the last decibel and syllable according to her self-adulation—along with that (to the degree the mom-indoctrinated pops are permitted access to the dials) of her de-sexed, de-souled, de-cerebrated mate.

DEMONOLOGY and TRANSCENDENCE

Topics:

1. Satan as Today's Hero
2. The Devil and Death
3. The Devil and Human Sexuality
4. The Devil and the Divine
5. The Human Search for the Transcendent.

Bibliography:

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2. Andrew Greeley, "The Devil, You Say," New York Times (Feb. 4, 1973)
3. Henry Kelley, Towards the Death of Satan (London: Chapman, 1968)
4. Rollo May, Love and Will (New York: W.W. Norton, 1969)
5. Anton Szandor LaVey, The Satanic Bible (New York: Avon, 1968)
6. F. J. Sheed, editor, Soundings in Satanism (New York: Sheed and Ward, 1973)
7. Richard Woods, The Occult Revolution (New York: Herder and Herder, 1971)

Films:

1. Rosemary's Baby
2. The Other
3. Exorcist

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(available for talks
at parishes, religion
classes, schools, etc.)

The Christian Struggle with Evil

March 6, 1975

Reminder:

submit an outline of your term project to the Dean of the Extension seminary.

fix a time to discuss or submit your proposal

Review of ~~Feb 20~~ 7 Feb-27

1. while we all admit the presence of evil, there is some question as to the viability of the image of Satan.
2. two directions I think we can go: talking about the institutional aspect of evil or continue the historical development of Satanism
3. if we opt for the former, then return to the latter, there are some areas we can pursue

Millennial Dreams (Millenarism)

Apocalyptic Theology of Revelation

Impostors of God today

4. Perhaps stay with this for a while, then return to historical developments.

Further Readings:

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- Stringfellow. Impostors of God. Inquiries into Favorite
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- Thrupp, Sylvia. Millennial Dreams in Action. NY Schocken Books,
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problems / mysteries

What is evil?

Millennial movement. 1,000th year. Era of peace.

3rd Reich

Middle Ages

Throughout many movements. Began = Zoroastrians.

Parsi - fire eaters. Most influential - on Christianity, Judaism, Islam. Uses imagery of fight, war, victory - war bet. Children of light + Child of Darkness.

Crucifix = Che Guevara - Political Messiah

When Church fought against govt. - imagery of political leadership. When church part of dominant establishment, religious imagery prevailed. Jesus denied political involvement. negates status quo -

Zealots

or
Essenes

eschatology
(development)

apocalyptic
(revolutionary)

future

becoming

adventures

(coming)

political
vs.

religious

Jesus movement was prophetic, not political. Charismatic, authoritative.

with them, as he had been with their fathers
when they crossed the Reed Sea leaving Egypt.

The similarity between the two crossings
is richly symbolic. Rightly so, for the 2 events
are opposite sides of the same coin.

The Reed Sea crossing marked Israel's *exit*
from a land of slavery; the Jordan crossing
marked Israel's *entry* into a land of freedom.

The stoppage of the Jordan River has been
much discussed since the day it took place.
One asks: "Could the event have been connected
with an earthquake that blocked the Jordan?"
The question is not out of line
because the Jordan lies along an earth fault,
which has produced many earthquakes in history.

The most recent major earthquake
occurred in 1927, killing over 500 people.
A landslide from this earthquake blocked the Jordan
for 24 hours. History records similar earthquakes
in 1906 and 1924.

Besides modern records of earthquakes,
the prophets Amos and Zechariah refer to them
in their writings. For example, Zechariah writes:

*And the valley of the Lord's mountain
shall be filled up . . .
and it was filled up by the earthquake
in the days of King Uzziah of Judah.*

ZECARIAH 14:5

Some experts think an earthquake lies behind the
story of the sudden, violent destruction
of Sodom and Gomorrah:

*The Lord rained down sulphurous fire
on Sodom and Gomorrah . . .
Abraham
led down toward Sodom and Gomorrah . . .
saw dense smoke over the land
like fumes from a furnace.*

GENESIS 19:24-28

Coal and petroleum deposits, still found in this area,
could have ignited and produced this description.

Once again, God's action in Israel's history
could possibly have occurred within the context
of ordinary events and circumstances.
Only the "timing" needs to have been extraordinary.

CELEBRATION

When the Israelites were safe on the other side,
they pitched camp at a site called Gilgal.

To celebrate the crossing, Joshua collected the 12
rocks from the river, on which the priests stood.
Erecting a monument, he said to the people:

*"In the future,
when the children among you ask their fathers
what these stones mean,
you shall inform them,
'Israel crossed the Jordan here on dry ground.'*

*"For the Lord, your God, dried up the waters . . .
as the Lord, your God, had done at the Red Sea . . .
in order that all the peoples of the earth
may learn that the hand of the Lord is mighty,
and that you may fear the Lord, your God, forever."*

JOSHUA 4:21-24

In later years, the Hebrew psalmist composed
this song to commemorate the crossings:

*The sea beheld and fled;
Jordan turned back.
The mountains skipped like rams,
the hills like the lambs of the flock.*

*Why is it, O sea, that you flee?
O Jordan, that you turn back?
You mountains, that you skip like rams?
You hills, like the lambs of the flock?*

PSALM 114:3-6

Once settled at Gilgal, the people gathered
to celebrate the feast of the Passover.

JOSHUA 5:10-12

24

Stage of History

"Moses is dead!"

When the reality of these words began to sink in, some Israelites had second thoughts about entering the promised land of Canaan.

Their fears were ill-founded, however. Excavated records testify to the growing weakness of Canaanite city states about this time.

PROMISE FULFILLED

Joshua took command of the Israelites. Appointed by Moses before he died, Joshua fired the desert-hardened Hebrews with his own faith.

When preparations were complete, horns sounded everywhere.

As the great wave of Israelites thundered down into the valley to cross the Jordan, the entire valley echoed with shouts.

Yahweh's often repeated promise was being fulfilled:

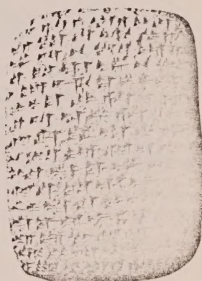
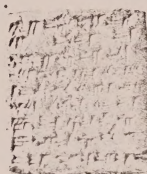
TO ABRAHAM *Look about you . . .
all the land that you see
I will give to you
and your descendants forever.*

GENESIS 13:14

TO ISAAC *I give all these lands,
in fulfillment of the oath
that I swore to your father Abraham.*

GENESIS 26:3

Over 300 inscribed clay tablets (like those shown here) were unearthed at Amarna in Egypt. Called the *Tell el-Amarna Letters*, a number of them contain letters from Canaanite city states asking Pharaoh Akhenaton (14th century) to help repel marauding bands of *Habiru*. The Pharaoh had problems of his own and could not comply. In any event, the letters testify that the situation in Canaan was deteriorating in the years prior to Israel's actual invasion of it.



TO JACOB

*I, the Lord, am the God of your
forefather Abraham and the God of
Isaac; the land on which you are lying
I will give to you and your
descendants.*

GENESIS 28:13

TO ISRAELITES *I will take you as my own people . . .
and bring you into the land
which I swore to give
to Abraham, Isaac, and Jacob.*

EXODUS 6:7-8

TWIN EVENTS

Following Joshua's invasion strategy, the first group to ford the Jordan were the priests carrying the Ark of the Covenant:

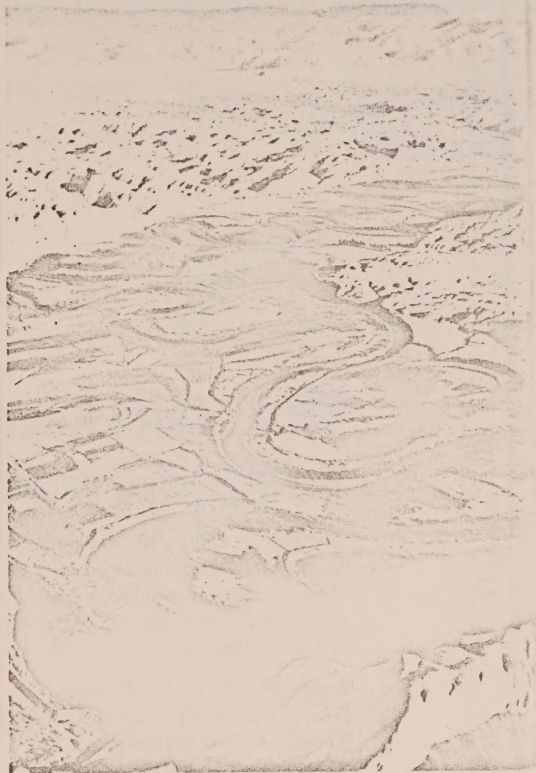
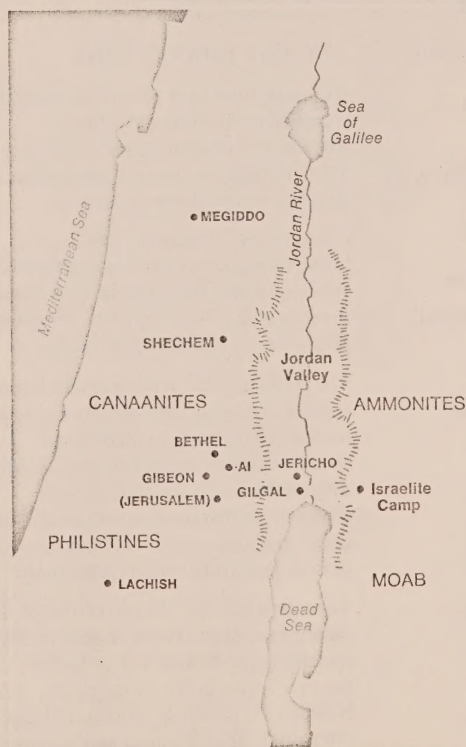
*No sooner had the priestly bearers of the ark
waded into the waters . . .
than the waters flowing from upstream halted . . .
while those flowing from downstream . . .
disappeared entirely.*

JOSHUA 3:14-16

The entire mass of Israelites crossed over without accident or loss of life. The shouts of the people mounted; Yahweh was

The Jordan, Palestine's largest river, coils over 200 water miles in length. Its average width is about 90 feet; its depth rarely exceeds 10 feet.

Palestine runs from above the Sea of Galilee to below the Dead Sea (about 150 miles in length). It is bound on the west by the Mediterranean Sea and on the east by the hill country and desert. The western hills rise 2500 feet above sea level; the eastern hills soar to nearly 3000 feet. The valley itself goes from 700 feet below sea level in Galilee to about 1300 feet below sea level in the Dead Sea area.



The Land

The land, itself, was a spectacular site. To eyes used to the sandy dunes of the Sinai desert, it must have seemed like a land "flowing with milk and honey." (Deuteronomy 26:9)

About the size of Vermont, the land lies in the same general latitude as Georgia. The heart of the land is a 10-mile-wide valley, running north and south. The floor of the valley slopes southward rapidly dropping to about 1,300 feet below sea level.

Walling in both sides of the valley are barren hills. Looking like piles of unfinished creation, the hills accentuate its depth.

25

The Walls Came Tumbling Down

*When all the kings of the Amorites and Canannites
heard that the Lord had dried up
the waters of the Jordan before the Israelites . . .
they were disheartened and lost courage
at Israel's approach.*

JOSHUA 5:1

Joshua's first target was Jericho.
Next he stormed the cities of Ai and Gibeon.
They fell before his armies.
The battles are reported in the Book of Joshua.

Though many Bibles list this book as a "historical"
book, it is not historical
in our modern sense of the word.

First of all, like the Torah, the Book of Joshua
deals with an early period in Israel's history.
Many of its battle legends
were handed down orally for generations.
Only later were they committed to writing.

Second, the battle accounts were simplified,
and the time-lapse between them telescoped.

This is characteristic of oral communication.
But there was also a deeper reason.
The editor wanted to make sure
that the point of the book was not lost:
Yahweh, not Joshua's armies, was responsible
for the takeover of the promised land.

To stress this point, the Hebrew psalmist
composed this song to eulogize the event:

O God . . .

*not with their own sword did they conquer the land,
nor did their own arm make them victorious,
but it was your arm and your right hand . . .*

*Through your name
we trampled down our adversaries.*

PSALM 44:1-6

Yahweh is the real hero of the Book of Joshua.
He guided his people to victory
and gave them the land.

ANCIENT GRAVEYARDS

Archaeologists have excavated many of the sites
recorded in the Book of Joshua.
The location of such sites is rather easy to spot.
They normally assume the appearance of a lone hill
standing on an otherwise flat area.

Called "tells," these lone hills
house the remains of a long-destroyed city.
Wind, rain, and the centuries have camouflaged
the sites with a "skin" of earth and grass,
giving them a hill-like appearance.

The systematic excavation of tells began in 1890.
Instead of digging haphazardly into tells
for buried treasures, archaeologists
sliced into them, as one cuts into a cake.
This method revealed at one glance
all the strata that made up the mound or tell.
Other methods were to cut steps into the tell
or to sink pits into various points of it.

To understand how the layers of a tell developed,
we must recall that when an ancient city
was destroyed by fire, war, or famine,
the wreckage was not carted away.
New settlers merely leveled the old city,
often made of adobe huts, and built on the debris.
Often the walls of the destroyed city
were merely built higher for the new city.
Thus, the walls contained the tell as it grew.

Though the Sea of Galilee looks peaceful here, 6-foot waves crash along the shoreline when winds swoop down from the surrounding hills. Archaeological evidence suggests that in biblical times the sea was entirely circled by dwellings.



Over the western ridge of hills, sprawls the Mediterranean Sea, with its warm waters, exciting cliffs, and elegant white beaches.

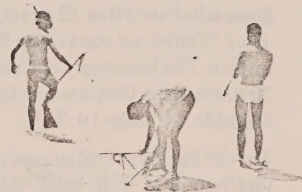
At the north end of the valley is the Sea of Galilee, a fisherman's paradise even to this day. 65 airline miles south is the Dead Sea. Linking the 2 seas is the Jordan River.

To an airplane pilot, the river looks like a giant snake coiling downhill through dark green foliage.

The Dead Sea is the lowest body of water on earth; its salt content is 6 times that of the ocean.

Not even the poorest swimmer can sink in it.

An ancient tale is still told about the water's buoyancy:



From these Mediterranean waters, ancient fishermen caught sea creatures and extracted their famous purple dyes from them. Now snorkel divers explore the same waters along Israel's "Sunshine Coast."

Salt-encrusted rocks and driftwood sparkle like diamonds in the sun. Lying 1300 feet below sea level, and 1200 feet deep in spots, the Dead Sea has no outlet. Arabs claim that in ancient times no bird could survive flight across the acrid-smelling waters.

The Bible As History

BY WERNER KELLER

During the siege of Jerusalem in A.D. 70, it is said that the Roman army commander Titus sentenced certain slaves to death. . . . He had them bound together by chains and thrown into the sea at the foot of the mountains of Moab. But the condemned men did not drown. No matter how often they were thrown into the sea they always drifted back to the shore like corks. This inexplicable occurrence made such a deep impression upon Titus that he pardoned the unfortunate offenders.

Some tells have 10 or 12 strata, meaning that 10 or 12 cities are stacked up there in pancake fashion. The University of Chicago uncovered 20 strata in the thirteen-acre tell-site at Megiddo. (1 Kings 10:26)

The site has witnessed so many historic battles that the author of the Book of Revelation makes the symbolic site for the final battle on earth between the forces of good and evil. The book refers to the site as Armageddon, that is *har* (Mount) Megiddo. (Numbers 16:16)

BROKEN POTTERY

The first thing archaeologists look for in a tell is pieces of broken pottery. Called the "alphabet of archaeology," pottery does not decay, takes many shapes, and contains many decorations. It breaks easily. Since ancient housewives wanted to keep up with the times, they bought pottery of newer designs when old pottery broke.

There were also improvements in methods of firing clay as time went on.

All of this is studied by archaeologists. Thus, when a piece of broken pottery is found in a stratum, the archaeologists can date it with remarkable accuracy. The shape, style, decoration, and firing method places it in a definite period of history.

Pottery was also used as a kind of writing tablet. This was a practical way of using broken pottery in a day when writing materials were scarce. An inscribed piece of pottery is even more valuable to archaeologists.

PUZZLES

The Book of Joshua says,
"Joshua captured the city of Lachish." (10:32)

Describing his excavations at this site in 1965, archaeologist G. Ernest Wright says:

I found great piles of smashed pottery that we could readily date to the time of Joshua. . . . Other tells fill out a picture of a series of city-state capitals destroyed, strongly supporting the account of the campaign in Joshua 10.

But archaeologists have also run into problems. For example, the Bible reports:

Joshua destroyed Ai by fire, reducing it to an everlasting mound of ruins, as it remains today.

JOSHUA 8:28

How could this be? Excavations indicate that Ai was abandoned long before Joshua's time. In fact, the Hebrew word "Ai" means "ruin." One archaeologist offers this explanation:

"The World of Solomon and David"

BY G. ERNEST WRIGHT

Our dig at Bethel, only two miles away, yielded a vital clue. Stripping away the swaths of rubble, we worked our way past 1200 B.C. Suddenly, we encountered signs of a raging fire—piles of charcoal debris, some five feet deep, in the remains of well-built homes. Undoubtedly, Hebrew scribes had accurately recorded the burning, but tradition shifted the incident to the "ruin" nearby.

A second archaeological problem is Jericho. The Book of Joshua reports Yahweh saying to Joshua:

I have delivered Jericho and its king into your power. Have all the soldiers circle the city marching once around it. Do this six days with seven priests carrying ram's horns ahead of the ark. On the seventh day march around the city seven

*times, and have the priests blow the horns.
When they give a loud blast on the ram's horns
and you hear that signal,
all the people shall shout aloud.
The wall of the city will collapse,
and they will be able to make
a frontal attack.*

JOSHUA 6:2-6

So it happened. Archaeological excavations show that the walls of Jericho did collapse at one period in their long history. But the collapsed walls date from a period other than Joshua's. Perhaps they are the wreckage of an earthquake.

The problem of Jericho is compounded by the fact that archaeologists can find no evidence of life in Jericho dating from Joshua's period. Commenting on its absence, Ernest Wright says: "Perhaps the centuries have eroded all signs of Joshua's victory."

This would not be surprising, for the site at Jericho dates from about 5000 B.C. It is the oldest city on earth. Archaeologists estimate that, prior to Joshua's attack on the city, its walls had been repaired or rebuilt 16 times.

THE BAN

*They observed the ban by
putting to the sword
all living creatures in the city:
men and women, young and old,
as well as oxen, sheep and asses.*

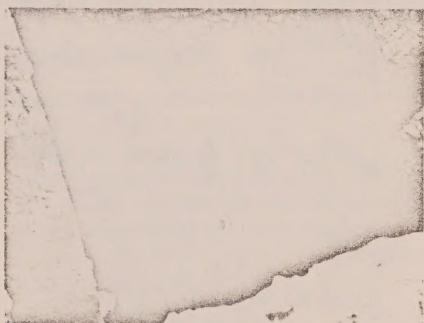
JOSHUA 6:21

The military practice of the "ban" (*herem*) was common among ancient peoples. Although this practice shocks us, we should recall the saturation bombings and the mass executions of Jews in World War II. These modern atrocities in no way justify the ancient practice, but they do sober our outrage.

Broken pottery and stubbed walls at Megiddo contain clues about the people who once lived there. In 1928, University of Chicago archaeologists began to unlock these long-kept secrets.



Archaeologists counted 20 layers of destroyed cities stacked up at Megiddo. Solomon's armies maintained a chariot base here in the 10th century B.C. The bottom city dates from 5000 B.C.



These excavated walls of Jericho have their roots in 5000 B.C. Archaeologist Kathleen Kenyon says: "Jericho can lay claim to being by far the oldest city in the world." Evidence of large cracks and fissures in the walls suggest earthquake damage.

A destroyed part of ancient Jerusalem is dug out of the sunless grave that it has occupied for centuries.



IMAGE OF GOD

More to the point, however, is an appreciation of Israel's incomplete understanding of God in this early stage of her history. This understanding was a highly primitive one; it would take centuries of revelation through the prophets to develop and mature.

For the present, Israel thought of Yahweh as a nationalistic God. As other nations had their special "protector-gods," so Israel had Yahweh. And any enemy of Israel was automatically an enemy of Yahweh.

Moreover, at this point in history, Israel had no idea of an afterlife. This would come much later in her history. Therefore, Israel assumed that Yahweh executed judgment upon wicked men (enemies) in *this* life. Thus, to chastise an enemy was to act as the instrument of Yahweh's justice—a noble occupation.

The portrait of Yahweh in the Book of Judges was a highly primitive rendering. Yahweh was a God of battles and victories. He ordered wars, took Israel's side, and destroyed Israel's enemies.

Only with the passage of time would this portrait be filled out in full color and refined drastically by the prophets.

26

Charismatic Leaders

The Book of Joshua ends on a deeply religious note. Joshua assembles the people to renew the covenant with Yahweh:

Thus says the LORD . . .

"I brought your father Abraham from the region beyond the River . . . I made his descendants numerous, and gave him Isaac.

To Isaac I gave Jacob and Esau. To Esau I assigned the mountain region of Seir . . . while Jacob and his children went down to Egypt.

"Then I sent Moses and Aaron . . .

After you witnessed what I did to Egypt, and dwelt a long time in the desert, I brought you into the land . . .

Now, therefore, fear the LORD and serve him completely and sincerely." . . .

So Joshua made a covenant with the people . . . at Shechem,

which he recorded in the book of the law of God. . . . Then Joshua dismissed the people, each to his own heritage.

After these events,

Joshua, son of Nun, servant of the Lord, died . . .

JOSHUA 24:2-29

What happens when a leader dies and there is no one to take his place?

This problem faced Israel after Joshua's death. It came into sharp focus when Israelites of Joshua's generation died and a new generation arose:

Abandoning the LORD, the God of their fathers, ... they followed other gods ...

the anger of the LORD flared up ... and he delivered them over to plunderers ... who despoiled them. ...

the LORD raised up judges to deliver them ... But when the judge died, they would relapse and do worse ...

JUDGES 2:12-19

BACKTRACK

Whereas the Book of Joshua shows Israel totally committed to Yahweh, the Book of Judges paints a different picture. Israel is depicted as constantly backtracking on her commitment.

The book is a back-and-forth replay of the same fourfold theme: sin, punishment, repentance, and forgiveness. Like a drama in 4 acts, the same play repeats itself over and over during the Era of the Judges.

Act I Israel sins

Act II Yahweh punishes

Act III Israel repents

Act IV Yahweh forgives

Typical of this cycle is the story of Israel's struggle against the Ammonites:

Act I

The Israelites again offended the Lord by serving other gods ...

Act II

The Lord became angry with Israel and allowed them to fall into the power of ...

the Ammonites. For eighteen years they afflicted and oppressed the Israelites ...

Act III

The Israelites cried out to the Lord ... "We have sinned. Do to us whatever you please. Only save us this day." And they cast out the foreign gods ...

Act IV

Sometime later, the Ammonites warred on Israel ... The elders of Gilead ... said to Jephthah, "Be our commander that we may be able to fight the Ammonites." ...

The spirit of the Lord came upon Jephthah ... Thus were the Ammonites brought into subjection by the Israelites.

JUDGES 10:6-11:33

The overall impression the Book of Judges conveys is this:

Israel prospers or suffers in direct proportion to her loyalty to Yahweh and his covenant.

JUDGES

Jephthah's role of leadership against the Ammonites introduces us to the role of the "judges" in Israelite history.

It also illustrates how these leaders rose to power in Israel.

Israelite judges were not blackrobed men, who sat in courtrooms and decided legal cases. Rather, they were military champions who surfaced at critical periods to defend Israel against her enemies.

We might compare them to Joan of Arc in French history. She appeared with the right kind of leadership at the right moment in history.

Because judges were believed to be endowed by God with special gifts of wisdom and courage,

scholars refer to them as charismatic (gifted) leaders.

The judges were not always holy men. On the contrary, they were products of their time. Yahweh acted through them, in spite of their personal shortcomings. Such a man was Samson.

Belonging to the tribe of Dan in the North, he is said to have owed his legendary strength to a vow never to cut his hair. A mistress, Delilah, entered his life, coaxed the secret from him, and betrayed him to the Philistines. Captured, blinded, and ridiculed, Samson later avenged himself when his hair grew back in prison:

NARRATOR *The lords of the Philistines assembled to offer a great sacrifice to their god Dagon and to make merry . . .*

LORDS *Call Samson that he may amuse us.*

NARRATOR *So they called Samson from prison, and he played the buffoon before them . . . Then they stationed him between the columns . . .*

SAMSON *O Lord God, remember me! Strengthen me . . .*

NARRATOR *Samson grasped the two middle columns on which the temple rested and braced himself against them, one at his right hand, the other at his left.*

SAMSON *Let me die with the Philistines!*

NARRATOR *He pushed hard, and the temple fell upon the lords and all the people in it.*

JUDGES 16:23-30

Once again the fourfold theme of the Book of Judges is dramatized: sin, punishment, repentance, and forgiveness.

BOOK OF RUTH

Rounding out the 200-year Era of the Judges is the Book of Ruth.

This brief book opens in the midst of a severe famine that struck Israel.

The book's heroine, Naomi, sets out with her husband and 2 sons of Moab. There her husband dies. Her 2 sons marry Moabite women (non-Jews). Soon, tragedy strikes; both sons die.

Naomi decides to return home. Ruth, wife of one of the dead sons, decides to go with Naomi. She says:

"Wherever you go I go, wherever you lodge I will lodge, your people shall be my people, and your God my God. Wherever you die I will die, and there be buried."

RUTH 1:16-17

The 2 women arrive back at harvest time. While gathering grain in a field, Ruth meets Boaz, the wealthy owner of the field. When Boaz learns that he is a relative of Ruth's dead husband, he decides to marry her. Thus, he honors the ancient custom that a kinsman is responsible for a widow's care. In time, Ruth bears him a son:

They called the boy Obed. He was the father of Jesse, the father of David.

RUTH 4:17

Though written at a later period of Jewish history, the Book of Ruth follows the Book of Judges in the Bible.

This is because it treats the final days of the Era of the Judges.

The purpose of the book is twofold.

First, it shows Yahweh rewarding Ruth, a non-Jew, for her fidelity to Naomi.

Thus, overnationalistic Jews were challenged to broaden their own vision about Yahweh's concern for non-Jewish peoples.

Second, the book introduces the next period of Jewish history, the Era of the Kings.

It does this by indicating David's descendancy.

NEW TESTAMENT TIMES

It is significant to note here that

New Testament writers picked up the same line of descendancy, found in the Book of Ruth, to indicate Jesus' descendancy from David:

*A family record of Jesus Christ,
son of David . . .*

*Boaz was the father of Obed,
whose mother was Ruth.*

Obed was the father of Jesse.

Jesse the father of King David.

MATTHEW 1:1-6

27

Brink of Disaster

Israel was like a ship without a rudder when the Era of the Judges ended.

The Book of Judges says:

"In those days there was no king in Israel; everyone did what he thought best." (21:25)

Into this leadership vacuum stepped Samuel.

Although the details of Samuel's life are wrapped in obscurity, his role in history is as bright as the noonday sun.

For this reason alone, he deserves to have 2 books of the Bible bear his name.

Some scholars label Samuel the last judge and the first prophet.

But Samuel does not fit the description of a judge in the same sense as the judges who preceded him.

Nor does he fit the description of a prophet in the same sense as the prophets who followed him.

Perhaps the best way to describe his role in Israel is to say that he acted as a bridge between the Era of Judges and the Era of the Kings.

When Samuel stepped into the spotlight, Israel was in serious danger from within and from without.

The danger from within was caused by a drift of the people away from the covenant.

Worse yet, it was aggravated by a growing tendency by some Jews to blend into their worship of Yahweh certain features of the Canaanite worship of Baal.

This gave rise to further danger and disunity.

During the Era of the Judges,

the 12 tribes of Israel divided themselves into territorial states. The terrain of Palestine, carved up by ravines and mountainous areas, made communication between tribes difficult.

The only real source of unity, therefore, was their common worship of Yahweh.

It was symbolized by a central sanctuary at Shiloh, where the Ark of the Covenant was housed.

When worship distortions set in, the major force for tribal unity began to crumble.

As if all this was not enough, external threats to Israel began to develop. Canaanite strongholds still pockmarked Palestine.

In Samuel's day, Philistine horsemen patrolled the same beaches that modern tourists use for swimming by day and riding by night.



Now they grew more bold and began to harass the tribes.

An even worse threat was the Philistines, who now occupied a large part of the coastal region along the Mediterranean Sea.

Today, archaeologists can easily trace Philistine growth and expansion by the unique design of their pottery. It bore a striking resemblance to the geometrical markings found on pottery in the Aegean sector of the Mediterranean.

The Philistines probably came from this area.

But the Philistines were artists in another way. They began to mine and process iron ore south of Palestine. (1 Samuel 14:19-22) This new material gave them a definite superiority in fighting weapons, namely, spears and swords. Israel's armies found themselves on the losing end of an arms race.

Finally, a major military showdown shaped up between Israel and the Philistines. The bloody battle took place near modern Tel Aviv.

When the dust of battle cleared, tradition says 30,000 Israelites lay dead.

More tragic yet, was the destruction of Shiloh, Israel's religious capital. The Ark of the Covenant was kidnapped and paraded off in triumph by the Philistines.

The people cried out in horror and disbelief: "Gone is the glory from Israel, because the ark of God had been captured." (1 Samuel 4:22)

For 7 nightmarish months, the Ark remained in enemy hands. Finally it was recovered. Samuel used the occasion to warn the people:

If you wish with your whole heart to return to the Lord . . . worship him alone. Then he will deliver you from the power of the Philistines.

1 SAMUEL 7:3

The people answered: "We have sinned against the Lord." (1 Samuel 7:9)

FIRST KING

To reverse the downhill skid in Israel,
Samuel reluctantly concluded that the nation
must have a king.
He realized the dangers of human kingship,
but it seemed to be Yahweh's will.
The man selected was a military hero, named Saul:

Then, from a flask . . .

Samuel poured oil on Saul's head; . . .

*"The Lord anoints you commander
over his heritage.*

*You are to govern the Lord's people Israel,
and to save them
from the grasp of their enemies roundabout."*

*After taking over the kingship of Israel,
Saul waged war on all their surrounding enemies . . .
Wherever he turned,
he was successful and fought bravely.*

1 SAMUEL 10:1; 14:47-48

But success has a way of turning a man's head.
Soon Saul began to follow his own mind;
he grew insensitive to the spirit of Yahweh:

Then the LORD spoke to Samuel:

*"I regret having made Saul king,
for he has turned from me
and has not kept my command."*

1 SAMUEL 15:10-11

Thus Saul became one of the great tragic figures
of Old Testament history.

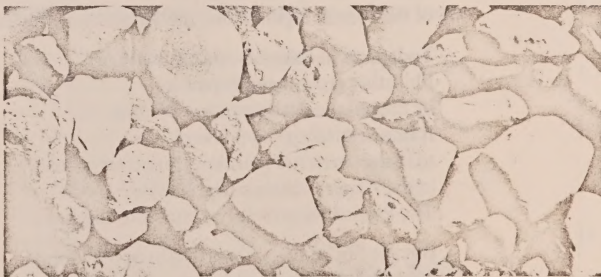
As the star of Saul dipped below the horizon,
the star of another young man began to rise.

28

Man of Destiny

In Palestine brooks,
you can still spot water-smooth stones,
like the fabled disk David used to kill Goliath.
Alert tourists quickly pocket them
and bring them home as souvenir paper weights.
Fingering one of these flat stones helps to bridge
the 3,000-year gap that separates David from us.

As a youth, David was a shepherd.
While his flocks munched grass on the hillside,
David practiced the sheep herders time-honored
defense against unwelcome intruders: the slingshot.



Fingering one of these stones helps to bridge
the 3000-year-old gap that separates David from us.

Little did he realize that this skill would catapult
him into the limelight of Israelite history.
The moment came when Philistine armies
invaded Israel and set up camp for an assault.
A sporting Philistine warrior of monstrous size
issued a pre-battle challenge to duel any Israelite.



Sheep are referred to over 300 different times in the Bible. A man's wealth was often measured by the size of his flocks. Sheep were the source of meat, milk, wool, and leather. Not all sheep in biblical lands are white; some are brown and some are black. The shepherd's life was not easy. "How often the scorching heat ravaged me by day, and the frost by night, while sleep fled my eyes!" (Genesis 31:40)

Young David, not an Israelite warrior at the time, figured the odds and surprised everyone by calling the challenge.

The slow-moving Goliath was no match for the agile youth and his deadly sling. David's shepherding days were over and his career as a warrior was launched.

With natural battle instincts, and a flashing personality to match, the young warrior soon captured the imagination of everyone. Even Saul was eclipsed in the public eye by David. The First Book of Samuel reports:

At the approach of Saul and David . . . women played and sang:

"Saul has slain his thousands and David his ten thousands."

Saul was very angry and resentful of the song, for he thought:

"They give David ten thousands, but only thousands to me . . ."

And from that day on, Saul was jealous of David.

MANHUNT

Saul's jealousy mounted until, one day, David was forced to flee for fear of his life. A manhunt for David followed:

NARRATOR *Men from Ziph came to Saul . . . reporting where David was hiding . . . So Saul went off down to the desert . . . to search for David . . . Saul encamped beside the road . . . David, who was living in the desert, saw that Saul had come into the desert after him . . .*

DAVID *Who will go down into the camp with me to Saul?*

ABISHAI *I will.*

NARRATOR *So David and Abishai went among Saul's soldiers by night and found Saul lying asleep within the barricade, with his spear thrust into the ground at his head.*

ABISHAI *God has delivered your enemy into your grasp . . . Let me nail him to the ground*

1 SAMUEL 18:6-9

DAVID

*with one thrust of the spear;
I will not need a second thrust!*

*Do not harm him, for who can
lay hands on the Lord's anointed
and remain unpunished?
As the Lord lives, it must be the
Lord himself who will strike him,
or he goes out and perishes in battle.
But the Lord forbid
that I touch his anointed!*

*Now take the spear which is at his head
and the water jug,
and let us be on our way.*

NARRATOR *So David took the spear and the water jug
from their place at Saul's head,
and they got away without anyone seeing
or knowing or awakening.
All remained asleep.*

*[Then David crossed a ravine,
opposite Saul's camp.
Shouting at the top of his voice,
he woke the entire camp
and taunted them.]*

DAVID

*Go, look:
where are the king's spear
and the water jug that was at his head?*

1 SAMUEL 26:1-12, 16

FRIENDSHIP

In spite of Saul's jealousy of David,
a deep friendship developed between Saul's son,
Jonathan, and David:

*And Jonathan entered into a bond with David,
because he loved him as himself.*

1 SAMUEL 18:3

When Jonathan was killed in battle,
David wept over his fallen body:

*"I grieve for you Jonathan my brother!
most dear have you been to me;*

*More precious have I held love for you
than love for women."*

2 SAMUEL 1:26

SAUL'S DEATH

Saul's resentment of David ended
only with Saul's death in battle.
His demise came at Mount Gilboa.
Seeing his 3 sons killed before his eyes,
Saul fell, grief-stricken, on his own sword.

After Saul's death, the men of Judah
anointed David king:

*When the Philistines heard
that David had been anointed king of Israel,
they all took the field in search of him.*

2 SAMUEL 5:17

A dramatic battle followed, and David routed the
Philistines.
He crushed the "sea people" forever.

29

The Great Prophecy

Under the magic of David's leadership,
Israel began her "years of lightning."
With remarkable insight, David made Jerusalem
the center of government and worship.
Today, it still ranks
among the great symbol cities of all time.

A modern novelist has recaptured
the love Israelites had for Jerusalem.
He describes an old woman's pilgrimage to the city:

The Source

BY JAMES A. MICHENER

*Like many Hebrews of her generation
she longed for Jerusalem
as bees long for spring to open the flowers,
or as lions trapped in the valley hunger for the hills.
It was the golden city, the site of the temple,
the focus of worship, the target of longing. . . .*

*It was a distance of more than ninety miles
over difficult and wearing terrain,
to be finished in the hot time of autumn,
so that the journey occupied eight days.
Mother and son left the zigzag gate at dawn,
a tall pair dressed in the cheapest clothes,
shod in heavy sandals and carrying staves.
On their backs they carried a little food,
in their purses a few pieces of silver. . . .*

Leading his gaunt mother,

*who had no idea as to where the city lay,
Rimmon started south through the olive grove . . .*

*[Other Israelites were also headed for Jerusalem.]
Those who could afford to do so
led animals for sacrifice at the temple altars,
and one could hear the lowing of cattle
and the cry of sheep.*

*Others carried chickens intended for their own
consumption and some women had white doves
captured in cages made of reeds:
these were for the temple.*

*A few farmers rode donkeys, but most came on foot
to worship at the central shrine of the Hebrews,
to see with their own eyes
the everlasting glory of Jerusalem. . . .*

*[Once in Jerusalem] many fell to their knees,
to think that they had lived to see this city,
but Gomer noticed that Rimmon stood apart,*

Jerusalem in modern times. Dominating the southeast corner of the city is the octagonal Dome of the Rock, a mosque built by Arabs in the 7th century A.D. It was nearly destroyed by fire in 1448, started by children who had climbed inside the dome with lighted candles to hunt for pigeon eggs. The dome was heavily damaged by mortar fire in the 1948 Arab-Israeli War. Beneath the dome lies a 40 by 60-foot rock, said to be the site where Abraham led Isaac to be sacrificed. Solomon chose this spot for his temple.

staring at the extraordinary walls . . .
Watching her son absorb the wonder of Jerusalem
she tried to guess
what divine need had brought him to this spot,
but she could not . . .

In the morning they arose early
and left the mount of olives, returning inside the city,
where they worshiped at the temple,
Gomer standing outside with the women
while her son went into the sacred place
to gaze at the holy of holies,
to which only a few priests were admitted.
Later he joined his mother to observe
the animal sacrifices during which perfect bulls
were led lowing to the altar,
and here as the solemn rite
was concluded with incense penetrating the brain,
Rimmon caught an understanding
of man's eternal submission to Yahweh;
and as the sacrificial fires twisted upward

the significance of his faith was burned into his
consciousness.

This city he would remember forever,
and on the sixth day Gomer heard him whispering,

"O Jerusalem,
if I forget you let my eyes be blinded,
let my right hand lose its cunning."

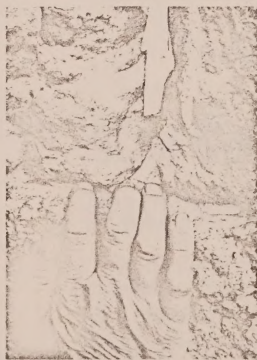
GREAT HOUR

After Jerusalem was set up as the nation's capital,
David ordered the Ark of the Covenant to be brought
to the city:

The event is described in the Second Book of Samuel.

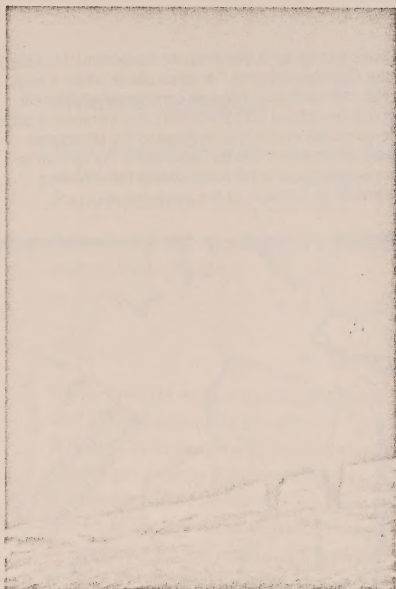
Amid shouts of joy and great festivity,
the Ark was solemnly escorted to Jerusalem
by the picked men of Israel. (6:1-15)

As the men approached the city gates,
the excitement of the people broke into singing:



Jewish pilgrims leave prayers
penciled on paper in the cracks
of the Wailing Wall. "O Lord of
hosts, hear my prayer. . ."
(Psalm 84:9)

Off to the side of the Dome of the Rock, and at a lower
level, is the Wailing Wall of the Jews. The stones encased
in it are all that remains of the glorious Jerusalem temple
destroyed by the Romans in 70 A.D. Jews come from
all over the world to worship at this spot.



New Testament Now

New Testament writers described the final coming of God's kingdom as the coming of a New Jerusalem:

*Then I saw new heavens and a new earth.
The former heavens and the former earth
had passed away, and the sea was no longer.
I also saw a new Jerusalem, the holy city,
coming down out of heaven from God,
beautiful as a bride prepared to meet her husband.
I heard a loud voice from the throne cry out:*

*"This is God's dwelling among men.
He shall dwell with them
and they shall be his people
and he shall be their God who is always with them.
He shall wipe every tear from their eyes,
and there shall be no more death or mourning,
crying out or pain,
for the former world has passed away."*

REVELATION 21:1-4

*Lift up, O gates, your lintels; . . .
that the king of glory may come in!
Who is this king of glory? . . .*

*Lift up, O gates, your lintels . . .
that the king of glory may come in!
Who is this king of glory?
The LORD of hosts; he is the king of glory.*

PSALM 27:7-10

Once inside the city,
the Ark was placed in the tent built for it.
David, himself, made offerings before the Lord.
When he finished, he blessed the people,
and they left for their homes. (2 Samuel 6:12-19)

The psalmist commemorated the event
with this song:

*And of Zion they shall say:
"One and all were born in her;
And he who established her
is the Most High Lord."
They shall note, when the peoples are enrolled:
"This man was born there."
And all shall sing, in their festive dance:
"My home is within you."*

PSALM 87:5-7

FROM DAVID'S LINE

Life in Jerusalem settled down to normal.
Then one day David was strolling through his palace
with Nathan the prophet.
Suddenly, he stopped and turned to Nathan:

DAVID *Here I am living in a house of cedar,
while the ark of God dwells in a tent!*

NATHAN *Go, do whatever you have in mind,
for the Lord is with you.*

NARRATOR *But that night
the Lord spoke to Nathan.*

GOD *Go, tell my servant David,
"Thus says the Lord . . .*

*I will make you famous
like the great ones of the earth ...
I will raise up your heir ...
It is he
who shall build a house for my name.
And I will make his royal throne
firm forever. I will be a father to him,
and he shall be a son to me ...
Your house and your kingdom
shall endure forever before me;
your throne shall stand forever."*

NARRATOR *Nathan reported all these words
and this entire vision to David.
Then King David went in and sat before
the Lord ...*

DAVID *Who Am I, Lord God ...
that you have brought me to this point?...*

*Great are you, Lord God!
There is none like you
and there is no God but you ...*

*You have established for yourself
your people Israel as yours forever,
and you, LORD, have become their God.*

*And now, Lord God,
confirm for all time the prophecy
you have made ...
the house of your servant
shall be blessed forever.*

2 SAMUEL 7:2-29

No prophecy in Israel's history
became more important than this one.
It became the cornerstone of Israel's faith.
The psalmist set it to music:

*I have found David my servant;
with my holy oil I have anointed him ...
He shall say of me, "You are my father ...
And I will make him the first-born,
highest of the kings of the earth ...*

Modern Jews gather for a Bar Mitzvah ceremony. Meaning "Son of the Commandments," it takes place when a boy reaches his 13th birthday. Though comparatively recent in Jewish history (about 600 years old), the ceremony calls the boy to personal responsibility toward the teachings of the Torah. At this time the boy also dons the *tefillin* or phylacteries which are to be worn during the morning weekday prayer at home or in the synagogue.



*"His prosperity shall continue forever,
and his throne shall be like the sun before me;
like the moon, which remains forever—
a faithful witness in the sky."*

PSALM 89:21-38

This prophecy gave new focus to the covenant.
At Sinai the covenant was set up in a general way
between Yahweh and the people.
Now it is linked specifically to the Davidic kings,
who represent the kingdom
and are responsible for its welfare.

Later prophets filled out this Davidic prophecy,
giving it several forms.
The most common was that of a "messianic king,"
who would come from David's line.

Under this form, Yahweh's covenant promise
focused on a future king
who would usher in God's rule over all men.

Modern Judaism

It is customary to think of modern Judaism as being made up of 3 main groups: Reform, Conservative, Orthodox.

A modern Rabbi comments on the relationships among these groups:

Judaism

BY STUART E. ROSENBERG

Conservatism values much in Reform, to its left, and in Orthodoxy, to its right. It appreciates the emphasis of Reform on classical Jewish prophecy: concern for social justice, for the spread of peace and love throughout the world. It also admires the tenacity of Orthodoxy in maintaining the warm traditional life, despite the many hardships this may entail. . . .

All three groups hold more in common than their divisions seem to indicate. All stress belief in the unity of God and proclaim their joint desire to bear witness, as Jews, to the word of God, as given to their ancestors at Sinai. All are in agreement with most of the traditional theological concepts, although each grouping gives these their own shadings and interpretation. . . . Modern Judaism, to be sure, like all of Gaul, is divided into three parts. Essentially, however, it is the noun "Judaism" that is more important to all three groups than the new-found adjectives, "Reform," "Orthodox," or "Conservative."

Concerning "messianism," Rabbi Rosenberg says: *Orthodox Jews still pray for the coming of the Messiah, and believe*

that the redemption of the world awaits his advent. . . . All regard him as God's messenger, endowed with the power and authority to cleanse the world of its evil. While Orthodox Jews believe in a personal Messiah, it is a man, not a God-man, they mean. He will serve as the "anointed one," the king of Israel, will lead his people as the "light of the nations."

The Messiah, they believe, will not come until Israel is restored to its place as the Messiah-people in the land of Israel, where their moral example may serve to remind the world of the teachings of the Lord. . . .

Conservative and Reform Jews, by and large, do not accept the idea of a personal Messiah. . . . Rather, they say, Judaism was essentially concerned with the quality of human life that would be experienced in "The Days of the Messiah." Thus, they see Jewish messianism as the provider of a distinctive Jewish theology: it helps to project mankind forward to a Golden Age yet to come. . . .

The age to come, "The Days of the Messiah," need not necessarily be regarded as being outside history, but may even be possible within the time of man. . . .

Jewish theology is inevitably earthbound and leads to the conclusion that in the long run, and in this world, God is going to be the winner, because man, whom he created in his image, can learn to repent of his evil ways and do good. This life can be transformed when man does God's will and welcomes him into the events of history.

Later, when the king and nation were exiled
in Babylon, some Jews shifted the focus
to a messianic era,
when all men would submit to God's rule.

Today, orthodox Jews still retain hope
for a personal, Davidic Messiah-king.
Other Jews place their hope in a messianic age.

NEW TESTAMENT INTERPRETATION

New Testament writers saw Yahweh's promise
to David fulfilled in Jesus.

Luke introduces Jesus' birth with this account:

NARRATOR *In the sixth month,
the angel Gabriel was sent from God
to a town of Galilee named Nazareth,
to a virgin betrothed to a man named
Joseph, of the house of David.
The virgin's name was Mary . . .*

ANGEL *Rejoice, O highly favored daughter!
The Lord is with you.
Blessed are you among women.*

NARRATOR *Mary was deeply troubled by his words
and wondered what his greeting meant.*

ANGEL *Do not fear, Mary.
You have found favor with God.
You shall conceive and bear a son
and give him the name Jesus.
Great will be his dignity
and he will be called Son of the Most High.
The Lord God will give him
the throne of David his father.
He will rule over the house of Jacob
forever
and his reign will be without end.*

LUKE 1:26-33

30

Clay Feet

Napoleon once said:

*I have so inspired men
that they would die for me . . .
the lightning of my eye,
my voice, a word from me,
then the sacred fire was kindled
in their hearts.
I do, indeed, possess the secret
of this magical power,
that lifts the soul . . .*

David, too, possessed a strange power
that could lift the souls of men.

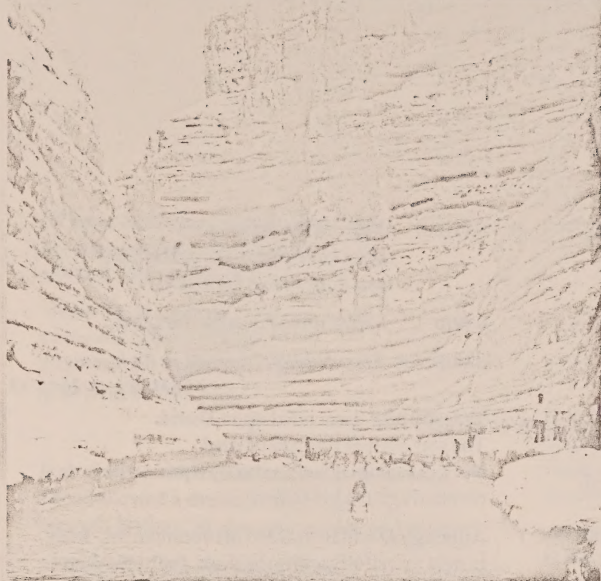
Here's how one modern writer puts it:

"Kingly Glory and Ordeal"

BY ROBERT WALLACE

*David's ability
to inspire love and loyalty was remarkable;
no other biblical figure,
until the appearance of Christ, approaches it.
During one battle in which he was severely pressed,
David expressed a longing for a drink of cool water
from a well in Bethlehem,
apparently several miles distant.
Without hesitation three of his men
broke through the enemy lines to gratify the whim.*

On another occasion,
David and his soldiers had to flee for their safety.
A foreigner (Ittai), who had just joined David,
wanted to go with them:



This remarkable spring in the limestone canyon at Ein Avdat (west shore of the Dead Sea) is one of the few major water sources of the Negev Desert. Water was so precious in arid Palestine that early men frequently built altars over well sites, marking them as sacred. David taunted Saul's troops from across a ravine like this—perhaps this same one.

and lop off his head.

DAVID *What business is it of mine or of yours . . . that he curses? Suppose the Lord has told him to curse David; who then will dare to say, "Why are you doing this? . . . Let him alone and let him curse . . . Perhaps the Lord will look upon my affliction and make it up to me with benefits for the curses he is uttering this day."*

NARRATOR *David and his men continued on the road, while Shimei kept abreast of them on the hillside, all the while cursing and throwing stones and dirt as he went.*

2 SAMUEL 16:5-13

TRAGEDY

But there was another side to David. For some reason, many people don't expect the heroes of the Bible to have clay feet. The Bible erases this false notion quickly—often violently.

Unmatched as warrior and king, David was like every other man when it came to human weakness. His court historian leaves us a brutally honest report of the sin that planted tragedy in David's personal life:

One evening David rose from his siesta and strolled about on the roof of the palace. From the roof he saw a woman bathing, who was very beautiful. David had inquiries made about the woman and was told, "She is Bathsheba . . . wife of Uriah . . ."

Then David sent messengers and took her. When she came to him, he had relations with her. . . . She then returned to her house.

But the woman had conceived, and sent the information to David, "I am with child."

DAVID *Why should you also go with us? . . . you are a foreigner . . . You came only yesterday, and shall I have you wander about with us today, wherever I have to go? . . .*

ITTAI *As the Lord lives, and as my lord the king lives, your servant shall be wherever my lord and king may be, whether for death or for life.*

2 SAMUEL 15:19-22

Another insight into David's character is found in the Second Book of Samuel. David, Abishai, and several of David's officers were passing a certain place:

NARRATOR *As David was approaching . . . A man named Shimei . . . was coming out of the place, cursing as he came. He threw stones at David and at all the king's officers . . .*

SHIMEI *Away, away, you murderous and wicked man! . . .*

ABISHAI *Why should this dead dog curse my lord the king? Let me go over . . .*

[When a plot to cover up his deed fails,
David wrote a letter to Joab
which he sent by Uriah.]

"Place Uriah up front,
where the fighting is fierce.
Then pull back and leave him
to be struck down dead."

2 SAMUEL 11:14-15

Joab did as commanded, and Uriah was killed.
Then followed a dramatic encounter
between Nathan, the prophet, and King David:

NARRATOR *When the wife of Uriah
heard that her husband had died,
she mourned her lord.
But once the mourning was over,
David sent for her
and brought her into his house.
She became his wife
and bore him a son. . . .
Then the Lord sent Nathan to David . . .*

NATHAN *Judge this case for me!
In a certain town there were two men,
one rich, the other poor.
The rich man had flocks and herds
in great numbers.
But the poor man had nothing at all
except one little ewe lamb
that he had bought. He nourished her,
and she grew up with him and his children.
She shared the little food he had . . .*

*Now, the rich man received a visitor,
but he would not take from his own flocks
and herds to prepare a meal for the
wayfarer . . . Instead he took the
poor man's ewe lamb and made a meal
of it for his visitor. . . .*

DAVID *As the Lord lives,
the man who has done this merits death! . . .*

NATHAN *You are the man! . . .
Why have you spurned the Lord
and done evil in his sight? . . .*

DAVID *I have sinned against the Lord.*

NARRATOR *Then Nathan returned to his house.*

2 SAMUEL 11:26-12:15

Tragedy now descended upon David.

The son born of Bathsheba died.

Next, Absalom, David's son by a prior wife,
revolted against his father.

Although David instructed his commander, Joab,
to deal mercifully with Absalom, Joab slew him.
Moved deeply by these events, David repented:

*Have mercy on me, O God, in your goodness;
in the greatness of your compassion
wipe out my offense . . .*

*Cleanse me of sin with hyssop,
that I may be purified;
wash me, and I shall be whiter than snow . . .
Turn away your face from my sins,
and blot out all my guilt.*

*A clean heart create for me, O God,
and a steadfast spirit renew within me.
Give me back the joy of your salvation,
and a willing spirit sustain in me . . .*

*My sacrifice, O God, is a contrite spirit;
a heart contrite and humbled, O God,
you will not spurn.*

PSALM 51:1-19

DEATH OF DAVID

Finally, death came for David.

As it neared, Adonijah, David's eldest surviving
son, sought to proclaim himself the new king.
The prophet Nathan undercut the move.

He informed Bathsheba, who prevailed upon David
to designate their second son, Solomon, as king.

[When a plot to cover up his deed fails,
David wrote a letter to Joab
which he sent by Uriah.]

"Place Uriah up front,
where the fighting is fierce.
Then pull back and leave him
to be struck down dead."

2 SAMUEL 11:14-15

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Then followed a dramatic encounter
between Nathan, the prophet, and King David:

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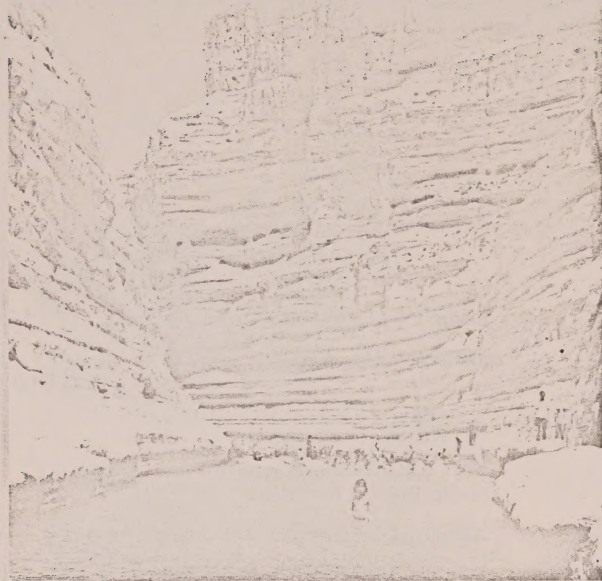
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This remarkable spring in the limestone canyon at Ein Avdat (west shore of the Dead Sea) is one of the few major water sources of the Negeb Desert. Water was so precious in arid Palestine that early men frequently built altars over well sites, marking them as sacred. David taunted Saul's troops from across a ravine like this—perhaps this same one.

and lop off his head.

DAVID *What business is it of mine or of yours . . . that he curses? Suppose the Lord has told him to curse David; who then will dare to say, "Why are you doing this? . . . Let him alone and let him curse . . . Perhaps the Lord will look upon my affliction and make it up to me with benefits for the curses he is uttering this day."*

NARRATOR *David and his men continued on the road, while Shimei kept abreast of them on the hillside, all the while cursing and throwing stones and dirt as he went.*

2 SAMUEL 16:5-13

TRAGEDY

But there was another side to David. For some reason, many people don't expect the heroes of the Bible to have clay feet. The Bible erases this false notion quickly—often violently.

Unmatched as warrior and king, David was like every other man when it came to human weakness. His court historian leaves us a brutally honest report of the sin that planted tragedy in David's personal life:

One evening David rose from his siesta and strolled about on the roof of the palace. From the roof he saw a woman bathing, who was very beautiful. David had inquiries made about the woman and was told, "She is Bathsheba . . . wife of Uriah . . ."

Then David sent messengers and took her. When she came to him, he had relations with her. . . . She then returned to her house.

But the woman had conceived, and sent the information to David, "I am with child."

DAVID *Why should you also go with us? . . . you are a foreigner . . . You came only yesterday, and shall I have you wander about with us today, wherever I have to go? . . .*

ITTAI *As the Lord lives, and as my lord the king lives, your servant shall be wherever my lord and king may be, whether for death or for life.*

2 SAMUEL 15:19-22

Another insight into David's character is found in the Second Book of Samuel. David, Abishai, and several of David's officers were passing a certain place:

NARRATOR *As David was approaching . . . A man named Shimei . . . was coming out of the place, cursing as he came. He threw stones at David and at all the king's officers . . .*

SHIMEI *Away, away, you murderous and wicked man! . . .*

ABISHAI *Why should this dead dog curse my lord the king? Let me go over . . .*

professionals, such as clergymen, visiting teachers, social workers, psychologists and of course physicians, psychiatric nurses and — psychiatrists. Such extended mental hygiene must be standardized without being chained by too much control and overburdened with the detailed clerical work of recording and statistics. Ample opportunity of consultation seems preferable to permanent supervision.

When prevention will have diminished the necessity of therapy, adult analysis will become a modern kind of initiation, based on psychological science and without any ritual. Adult analysis will mainly serve training and educational purposes. At the same time neurosis and future delinquency will be stopped in their development during infancy, childhood and puberty.

THERAPY AND ETHICS IN AUGUST AICHHORN'S TREATMENT OF WAYWARD YOUTH

BY OSKAR PFISTER, Ph.D.

(Zurich)

The name of August Aichhorn evokes in those who know him the image of the kind-hearted, strongminded educator who has succeeded in taming little savages with the magic wand of his intuitive and boundless love of humanity.¹ The man who introduced the psychoanalytic principle into the therapeutic training of delinquents does not belong among those thinkers who are prone to lose themselves in theoretical abstractions. He is not one of those teachers of pedagogy who write a book about the science of education without ever having educated either a child or an adolescent, as two men I know actually admitted having done. Aichhorn's educatory work is inspired by his tremendous will to help. His profound compassion is what has made him a bold pioneer, whose indomitable energy was able to overcome the initial resistances to his innovations. Kindness is the driving power in his education of delinquents just as, according to Freud, a positive transference is indispensable for the cure of a neurosis. "For the patient," says Freud, "transference is the way to success in psychoanalysis as in every other therapy";² "psychoanalytic therapy always constitutes an attempt to liberate the repressed love which had found only a meagre compromise outlet in a symptom."³

Love, however, the awakening of which Aichhorn conceives as the core of his educational task, must not consist solely in an emotional relation to the therapist-teacher, but must become an ethical driving power of its own

¹ I well remember the first lecture I attended of this famous man. What impressed me most was the ease with which he dissolved the tension of a distinguished audience by his informality, only to re-create this tension and to concentrate it on the content of his lecture. What he conveyed to his listeners was the result of serious, pioneering research, but the man who presented it was a simple, jovial, self-confident person in whose company one felt comfortable.

² Freud, S.: *The Dynamics of Transference*, *Collected Papers*, Vol. II, London, Hogarth Press, 1924.

³ Freud, S.: *Delusion and Dream*, New York, Moffat, Yard & Co., 1917.

AMERICAN INDIAN MUSEUM OF NATURAL HISTORY
NEW YORK

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The American Indian Museum of Natural History is a non-profit organization dedicated to the study and preservation of the natural and cultural heritage of the American Indian. The museum's collection includes a vast array of artifacts, including pottery, tools, weapons, and clothing, as well as a large collection of ethnographic objects. The museum also houses a large library of books and documents, and a collection of photographs and films. The museum's research programs focus on the study of the American Indian's history, culture, and language. The museum's exhibits are designed to provide a comprehensive overview of the American Indian's history and culture, and to educate the public about the importance of preserving this heritage. The museum's collections are available for study and research, and the museum's research programs are open to the public. The museum's exhibits are designed to provide a comprehensive overview of the American Indian's history and culture, and to educate the public about the importance of preserving this heritage.

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in the sense of the genuine Christian concept of love. Aichhorn's therapeutic technique which centers around love as the main tool, nevertheless conforms in minute details to Freud's psychological and therapeutic methods.⁴ Aichhorn had to modify the method for his purposes; formal analysis was impossible with his subjects because of their psychological peculiarities as well as in view of their large number and the short duration of their stay under his supervision in the training school.

In the following, we shall deal with Aichhorn's therapeutic method only. However, we shall keep in mind that his hygienic measures are, at the same time, largely ethical measures, although ethics always is maintained as a distinct entity, separate from hygiene or therapy. Furthermore, since we shall deal here with education for love, a comparison with the demands of Christian love, and its ethical, therapeutic, and hygienic implications, seems indicated.

I. THE ROLE OF THE EDUCATOR

Aichhorn hardly ever mentions love. Following Freud, he usually speaks of the delinquent's "positive transference" which he identifies with "the tender feeling" for the educator,⁵ or he speaks of kindness, or of the awareness of social obligations. It is easily understandable that both, Aichhorn and Freud, are wary of the use of the word "love," a word more abused than perhaps any other. It refers to the highest and the lowest in the human soul and, in addition, covers any number of indefinite values in the gamut between the two extremes. Our first task is to establish what, according to Aichhorn, is the function of the educator's love in the education of delinquents. For the sake of clarity, let us distinguish between the educator's giving and accepting love in dealing with delinquents.

The giving of love

It is important to note that Aichhorn differentiates in meting out kindness between the needs of those of his charges who were over-fed with love and those who were starved for it. The victims of over-indulgent love who were showered with tenderness without any demands for reciprocity, and therefore were destined to moral failure, must not receive the same kind of consideration as their counterparts who resemble them so much in their external behavior. The latter's waywardness, however, originated in frustration, in the lack of parental love and of the warm, kind sympathy, and supporting interest, for which these boys vainly longed. To the former, Aichhorn pays little attention in the first days after their referral to his school, apart from a brief friendly reception which they share with the latter group to whom, however, much more time is devoted from the very be-

ginning.⁶ Then only he begins his discussions with whatever type of patient he has and to each he conveys how great is his interest in him and his eagerness to help. Deliberately and according to plan he creates a positive transference and then uses it as his chief instrument for corrective education.⁷

He painstakingly avoids anything that could remind the delinquent of a courtroom. He does not reprimand, nor does he harp on former misdeeds and he never lets anyone feel his disapproval. He is not a judge but a physician, never relinquishing his attitude of helping or treating whatever causes there may have been for the delinquent's commitment. The thief who has been found out and expects strict punishment is handed the sum he stole, the truant who returns anxiously is given a meal at Aichhorn's own table and a bed in his home. In this way he heaps coals of fire on the sinners' heads. He shows them how well he understands them and humbly he even goes to the length of assuring them (and somewhat infringes on veracity for the sake of a positive transference) that he would have acted the same way in their place. His attitude suggests that of a brother rather than that of a father and in fact, he is primarily concerned with avoiding the arousal of oedipal hatred.

Aichhorn says: "The optimistic attitude of the counsellor toward life, the cheerfulness with which he works, create an atmosphere in which remedial work can be carried on without great effort."⁸

With all of these qualifications, Aichhorn himself is richly endowed. More than that; his is a truly positive attitude toward his charges. What he has to give them is not an "as if," not a pretense of love. Certainly, his expressions of emotions are scarce, he avoids sentimentality; yet as an educator he is the personification of the noble and sublimated love, which manifests itself in helping actions.

The parallel to Christian love is obvious although Aichhorn nowhere refers to it explicitly. One crucial difference has to be noted: Christian love originates and culminates in God's love and its reciprocation. Aichhorn conforms with his master Freud in that he acknowledges religion as a therapeutic agent, but he does not concentrate on it. Obviously, however, he agrees with the teachings of the gospels and we shall see that the therapeutic and preventive precepts of both coincide to an amazing degree even in details.

Jesus claimed that love must be dispensed to the sinners and the morally distressed because it is their primary need. He said: "For the Son of man is come to seek and to save that which is lost" (*Luke*, 19:10), and when he

⁶ *Op. cit.*, p. 89.

⁷ Aichhorn himself always kept to the principle he had formulated so well: "First we had to compensate for this great lack of love and then gradually and with great caution begin to make demands upon the children. Severity would have failed completely." *Op. cit.*, p. 172.

⁸ *Op. cit.*, p. 152.

⁴ Aichhorn, A.: *Wayward Youth*, New York, Viking, 1944, pp. 7f.

⁵ *Op. cit.*, p. 235.

was reproached for mingling with publicans and sinners, he said: "They that are whole have no need of the physician but they that are sick; I came not to call the righteous but sinners to repentance." (*Mark*, 2:17).⁹

All this denotes the very revaluation of values that bourgeois society and its leaders never took seriously, but which was realized in innumerable works of love throughout Christendom and realized to the full by a few self-sacrificing individuals. It is noteworthy that Aichhorn who approached the problem from an entirely different angle and who based his techniques on psychoanalysis, nevertheless discovered the indispensability of love and made it the pivotal mechanism of his corrective education.

Aichhorn's rejection of the kind of "judgments" that had been previously customary in education has been anticipated in the Sermon on the Mount: "Judge not, that ye be not judged" (*Matthew*, 7:1). The prodigal son is not reproached upon his return but is given the "best robe" and a ring is put on his hand, whereas the self-righteous grumbling brother is reprimanded (*Luke*, 15:11-32). In Christian education as well as in that of Aichhorn the delinquent is guided to love through an unsentimental kind of educational love. The culprit's conscience, namely, reacts not only according to talionic law but also according to the motive of revenge; whereas the teacher personifies a kind, merciful and yet superior law and power.¹⁰ In Aichhorn's method, there are no ethical demands made until the educator's love has taken strong roots and developed in his charge.

The acceptance of love

In his corrective therapy, Aichhorn freely accepts and furthers his patients' affection for himself. He consciously differentiates his method from psychoanalytic therapy which does not stress the successes achieved through transference. Aichhorn says: "In the analysis of neurotic patients, the transference must be used, not for temporary improvement, but to give the patient strength to complete a special piece of work, to change unconscious material into conscious material and thereby to bring about a permanent change in his whole being."¹¹ I agree with Aichhorn in the rejection of non-analytic or superficially analyzed transference cures. However, I believe that a positive transference should give the patient the strength not only to gain access to unconscious material but also the strength to recapture repressed emotions and decisions and to rebuild his life on the basis of these newly gained insights.

Whether he wants it or not, the analyst will influence his patient's way

of life which replaces the one he had led under the sway of his neurosis. If a positive transference is rejected it may easily turn into a negative one, and the analyst must, at certain junctures, prevent any destructive action on the part of his patient. The analyst will find himself obliged to familiarize his patient with ethical norms even though his goal be solely to guide the patient toward becoming a free, independent and socially well adjusted person.

Transference to the teacher by the youngsters who are starved for love plays a far greater role in the education of delinquents than it does in the treatment of neurotic patients. Therefore Aichhorn even grants to a specific group of pupils love as "reward . . . as means to achieve renunciation of pleasurable desires."¹² This compensation, however, is bound up with a demand for reciprocation. Otherwise the pupils would continue under the sway of the pleasure principle. Excess of love is rejected;¹³ the teacher's as well as the pupil's love is pedagogically necessary and valuable only as a guide to a higher goal.

In their acceptance of, or rather emphasis on the leader-roles, both Aichhorn and Zulliger apply Freud's findings¹ to mass-psychological phenomena. Love of the leader is a means to creating adjustment and thereby to conveying ethical strength.

Termination of transference has no place in Aichhorn's system. On the contrary, he is particularly pleased when the formerly aggressive boys later express feelings of affection for him. However, he makes it clear to his pupils that he expects them to lead useful lives and thus enable him to take pride in them. He overcomes evil forces by good ones, and admits: "Without really knowing what we were doing we worked out what might be called a practical psychology of reconciliation."¹⁴

Let us point briefly to the parallels in the Christian conception of the positive transference. Jesus was fully aware of the significance of love for ethical rehabilitation. He dispensed love to everyone and tied up his ethical demands with the very love that he awakened and developed by offering his love. Therefore he could say: "Come unto me, all ye that labor and are heavy laden, and I will give you rest . . . learn of me; for I am meek and lowly in heart . . . For my yoke is easy, and my burden is light." (*Matthew*, 11:28-30).

Aichhorn's struggle with the harsh and strict administrators of reformatories which are conducted like prisons has its parallel in Jesus' woe over the hard Pharisees who "bind heavy burdens and . . . lay them on men's shoulders . . . but when they have made a proselyte, they make him twofold more the child of hell than they are themselves." (*Matthew*, 23:4, 15).

¹² *Op. cit.*, p. 196.

¹³ *Op. cit.*, p. 200.

¹⁴ *Op. cit.*, p. 150.

⁹ In this context, cf. also the story of the one sheep lost out of one-hundred and of the joy when it is found; "Rejoice with me; for I have found my sheep which was lost." *Luke*, 15: 1-7.

¹⁰ Cf. *John*, 3:17.

¹¹ *Op. cit.*, pp. 235-236.

concerned with the state, but every part of it, and every individual, is a part of it. The state is not a mere collection of individuals, but a living organism, which grows and develops. It is the result of the interaction of many forces, and it is the responsibility of every citizen to contribute to its well-being. The state is the foundation of our society, and it is the duty of every citizen to uphold its laws and principles.

The state is a complex entity, and its structure is determined by its history and its culture. It is the responsibility of the state to provide for the welfare of its citizens, and to maintain the peace and stability of the nation. The state is the guardian of our rights and freedoms, and it is the duty of every citizen to support the state in its efforts to protect these rights and freedoms. The state is the foundation of our society, and it is the duty of every citizen to uphold its laws and principles.

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Aichhorn successfully combats relapses by sympathy and forgiveness. This parallels Jesus' actions and precepts. Not "seven times, but seventy times seven" Jesus commanded Peter to forgive his brother who had sinned against him (*Matthew*, 18:22). Crucified, Jesus asked forgiveness for his friends, who had fled, and for his enemies (*Luke*, 23:34). He was the first to recognize the liberating, protecting and therefore therapeutic power of forgiveness that is granted freely, of the *gratia praeveniens*. Aichhorn demonstrated with his delinquents that it is far more effective than the most powerful threats. By virtue of his position as leader, of his dignity as representative of the ethical norms of life, Aichhorn has assumed the functions of the minister, the personification of the ethical command. By forgiving the offender who felt guilty he abolished the anxiety of guilt, thus, at the same time, alleviating what might otherwise have become a profuse source of delinquency. This is also one of the main tasks of Christianity.¹⁵

II. THE PUPILS

The administrators of the old reformatories considered delinquents as incipient criminals, as candidates for prison, as it were, "the scum of human society, the rabble that populates the prison a few years later," as a friend of mine, a governor whom I once consulted about a juvenile delinquent, expressed it, when warning me not to send the boy to such an institution.

Aichhorn does not know of scum or rabble, he only knows unhappy human beings, in need and worthy of help. All of them have received too little genuine love, be it in the form of an excess of indulgence with its disastrous consequences (particularly as regards the resolution of the oedipal crisis), or be it through a lack of tenderness and kindness. In either case, the reaction was an excess of hatred and a negative attitude to the social order. They never learned to accept the ethical command of instinctual renunciation with the goal of achieving higher, though delayed pleasure. They are unaware themselves how strong is their desire for love and understanding which they have repressed behind a layer of coldness but which will bloom forth if they are given love.

If Aichhorn initially pays less attention to boys who had become delinquent "due to an excess of love," this does not mean that he has any less readiness to help them or benevolence toward them than toward those whose waywardness originated in a deficit of love. But he knows that even if he were to treat them all alike, it would not be the same. He is just as careful in the quantity and quality of kindness he dispenses to the "mixed" cases who constitute the majority.

Aichhorn's capacity for empathy and his intuition supplement his

depth-psychological knowledge. Combined, they make him almost a master-detective in the discovery of the causes of delinquency. These methods are just as effective in cases of boys who transferred upon Aichhorn the hatred that originally was felt for their father or mother. Thus, the corrective educator becomes a psychotherapist, in the same way in which Jesus had to take up the vocation of a physician. Their *medicina sacra* is helping and healing love.

III. THE THERAPEUTIC METHOD

To understand Aichhorn's method, two points must be kept in mind: First, he was entrusted only with pupils whose rehabilitation could be expected even though their delinquency might have reached a high degree;¹⁶ secondly they were brought to his training school under duress, compelled by a law-enforcing agency. The task was to create a new ego ideal, strong enough to put an end to the predominance of the instinctual drives over the social demands and to break the defiant resistance against the commands of conscience and society. After the infantile residues had been resolved, re-education could set in and correct what had formerly been neglected.¹⁷ In order to accomplish this, sublimation must occur.

The process is initiated by consistent friendliness and kindness;¹⁸ as mentioned above, demands for achievements are made only after a sufficiently positive transference has been achieved and under painstaking avoidance of brutal severity.¹⁹ Punishment is meted out only on the basis of an accurate evaluation of the psychological constellation and after detailed explanation of its reason and purpose. Unless punishment is wisely and carefully made to fit the "crime," it might easily result in callousness and slyness, and in a stifling of love. The analytically trained educator must be able to dispense ample enjoyment without either lavishing too much love on his charges or denying them due tenderness; he must be able to make attractive the duties that were formerly hated and to adjust them to his pupils' inclinations.

What aroused most hostile comments and resistance was the fact that Aichhorn permitted the aggressive group to abreact their aggressions, that he never interfered, except in cases of acute danger, and that his assistants were not allowed to interfere either. No complaints on the part of the neighbors or even of the police could shake him in his determination to protect these young savages in their destructive activities. The result was amazingly favorable. When these wild boys realized that they were not only not punished but not even prevented from acting out their rage, that, on the contrary,

¹⁶ Aichhorn, *op. cit.*, pp. 223-25.

¹⁷ *Op. cit.*, pp. 148f, p. 234.

¹⁸ *Op. cit.*, p. 172.

¹⁹ *Op. cit.*, p. 144-45.

¹⁵ Cf. Pfister, O., *Christentum und Angst*, pp. 115f, 265-67, 271f, 310ff, et al.

they were being treated with consistent kindness, they felt that "coals of fire were heaped upon their heads" (*Proverbs*, 25:22). The acts of aggression were followed by tears of rage, by a period of emotional instability and finally by acceptable behavior.²⁰

That the boys could freely discuss their problems with the director of the institution who represented governmental authority constituted an essential factor in these successful "cures." When they poured out their worries to Aichhorn, they soon found that he understood them better than they understood themselves, that he was a kind helper, not a public prosecutor or a judge. He never enforced a confession but explicitly granted them the right to keep their secrets, making it clear, at the same time, that only honest and truthful statements would enable him to help them. Presently, he would point out desirable goals and chances in their lives which, so far, had seemed hopeless; gradually their trust in and love for the teacher grew. The young rowdies who had first been inclined to take for weakness the non-interference with their aggressive acts, came to realize to their amazement that here was a kind of strength far superior to their own and one to which they submitted willingly in the end. That the teacher who knew their past and the hidden depth of their minds nevertheless trusted them, increased their confidence in him which, in turn, decisively furthered their re-education. This constituted the basis for a strong transference which the leader readily used to impose frustrations of instinctual drives and their sublimation into work. The grouping of the delinquent children from a psychoanalytic viewpoint, i.e., in accordance with the underlying mechanisms of their disturbances, proved to have a very favorable influence upon their recovery.²¹

In every detail these principles are found to be in agreement with the ethical-therapeutic principles of the New Testament. The formation of a new ego ideal which breaks the predominance of the instincts is one of Jesus' foremost demands, which, however, he presents from the religious point of view. His ethics of love and his struggle against the cold, obsessional, legal-minded Pharisees is illustrated by his word: "Repent ye, and believe the gospel" (*Mark*, 1:15). He breaks defiance by his helping love and his ever-compliant forgiveness. That he actually aims at the achievement of an obligatory ideal, follows from his word: "Be ye therefore perfect..." (*Matthew*, 5:48). He does not force his love on those who want none of it: "He that hath ears to hear, let him hear!" (*Matthew*, 11:15) "Give not that which is holy unto the dogs, neither cast ye your pearls before swine" (*Matthew*, 7:6). Jesus has even anticipated the non-interference with aggressive acts, as evidenced in the parable of the tares and the wheat

²⁰ Cf. *op. cit.*, pp. 167-185.

²¹ *Op. cit.*, p. 146.

(*Matthew*, 13:28ff). Naturally, there are differences in conception, due to the historical situation; but the basic idea is identical with Aichhorn's.

Jesus granted his disciples individual interviews during which they could discuss their most personal problems and make their confessions. (*Luke*, 19, Zaccheus). He does not enforce admissions, but he fathoms the depths of their souls, as he did Judas Ischariot's intention of betrayal. (*Matthew*, 22:21). Jesus' primary concern, love, and his active assistance go to the poor, ignorant and despised Amhaarez whom he helps in changing their attitudes as Aichhorn helps his pupils. Jesus does not conceal his superior power and proclaims himself the leader; in St. John's Gospel he calls himself the "way, the truth, and the life" (14:6). Deliberately, he headed his community and from the very beginning he practiced community education. From the start of his activity, he accepted human venality and mercenariness as a natural phenomenon; however, he succeeded in sublimating it magnificently into a concept of pure ethics of love and duty, a development which can be pursued throughout the gospels.

In fact, there is not one leitmotif in Aichhorn's re-education of delinquents for which there cannot be found an analogy in the gospels, except psychoanalytic insight which Jesus replaced by his miraculous intuition. Both arrived at closely related therapeutic hygienic principles.²² Although Jesus based his entire system of ethics and therapy upon religion which Aichhorn as educator and counsellor disregarded, it must also be pointed out that Jesus always emphasized the priority of ethical actions: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (*Matthew*, 7:21). This is his ethical achievement: "For I was hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; Naked, and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me... Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me..." (*Matthew*, 25:35-40). This kind of helping, rescuing, social love is what inspires Aichhorn's education of delinquents.

IV. RESULTS

Aichhorn's work represents an enormous progress beyond those strict reformatories which, as I know from my own observations, are conducted in a spirit of regimentation and where punishment or threats play the part that psychoanalytically trained pedagogists assign to love. Aichhorn is the

²² Cf. Pfister, O.: *Analytische Seelsorge*, 1927, pp. 20ff; Die psychohygienische Aufgabe des theologischen Seelsorgers, in Meng, H.: *Praxis der seelischen Hygiene*, pp. 111-150.

Pinel of the juvenile delinquents and he will remain their benefactor and a pioneer for a future, better civilization.

He himself is aware that expectations should not be too high. He knows that, no matter how tough are the educational problems presented by his charges, as long as there is adequate constitutional endowment and as long as there was some measure of an early love relationship, the prospects for influencing them favorably are bright.

In his opinion, psychoanalysis is an indispensable tool of social retraining without which all efforts are mere quackery; but he does not believe that psychoanalysis is a panacea of education; he considers intuition an indispensable supplement to the scientific method of analysis.²³ Even in cases that seemed very hopeful from the start, Aichhorn had to admit that he was not always successful nor was he always certain of the duration of the cure although the prognosis in most cases is favorable.²⁴ But does he not share this predicament with every educator? Has not every educator had the experience that the very pupils of whom he expected most became stymied and their development arrested?

Jesus' ministry differed from Aichhorn's not only in extent and depth, but also in external circumstances. He practiced not as a civil servant nor on social outcasts exclusively; he ministered to an entire people and its most distinguished leaders, to all ages and to all walks of life — but he practiced as an itinerant teacher. Successes were scarce and unsatisfactory, failures were frequent. One need only remember how unsympathetic, cowardly and regressive was his disciples' behavior immediately before and after his death. He was persecuted, scorned and derided as a visionary.²⁵

Aichhorn, too, has met with resistance as have, throughout history, all of those who have preached love.

V. REFLEXIONS AND CONCLUSIONS

The great Viennese humanitarian and a true father of wayward youth may well be counted among those most eminent educators whose group is distinguished by the names of Amos Comenius, Heinrich Pestalozzi, and Thomas Bernardo, to quote only a few. Love is his guiding principle, love as proclaimed and lived by Jesus Christ, love that rejects judgment and retaliation in education and aims only at mercifully helping, and curing, at the rescue of those who went astray and became wayward, at the liberation of those in bondage and at a community of mutual brotherhood of all men. This community of friendship, veracity, mutual esteem, social and political

²³ Aichhorn, *op. cit.*, pp. 9-10.

²⁴ *Op. cit.*, pp. 128 and 178.

²⁵ Cf. *Matthew*, 11:2ff; *Mark*, 23:37-39; *Luke*, 3:34f; *Matthew*, 23:24f: Jesus upbraiding the cities of Chorazin and Bethsaida for their unrepenting attitude.

solidarity corresponds in its ethical content to the Christian concept of the kingdom of God, of the rule of God. This is independent of any explicit reference to a transcendental origin of the desired new psychic structure of men and of their external social, cultural and political order. I gladly admit that I find much more genuine Christian ethics and much more genuine Christian love in August Aichhorn's principles of re-education of juvenile delinquents in which no explicit reference is made to religion and Christianity than in innumerable books by theologians. The latter primarily derive callous, dogmatic theories from the gospels of the New Testament and turn these theories into a tiltyard for theologians who battle each other with hatred and bitterness; the God of the gospels thus is turned into a wrathful dogmatist who casts dogmatic errors into sufficient reasons for eternal damnation and for hatred of heretics. The result is a pitiful distortion of the core of the gospels and of the commands of Jesus Christ.

Freud's psychoanalysis is the formative principle underlying Aichhorn's pedagogy, and we have stressed above how indispensable a scientific tool it is in his work. However, we may ask, is Freud's teaching really no more than a formative principle in Aichhorn's work? Is not Freud's ethics an essential factor in Aichhorn's pedagogic art, as in all psychoanalytically oriented educatory methods, applied to patients, to children, to adult criminals, and to pastoral wards? It is true that Freud nowhere mentions love as the dominant principle in ethics and that under certain circumstances, he is sceptical of positive transference and rightly so. On the other hand, he states explicitly that cure of a neurosis is dependent on positive transference. The ethical content of his analytic therapy coincides completely with the genuine Christian one, with the exception of two points:

- 1) Jesus arrived at his ethics not in an empirical-scientific way but intuitively. He based his *Weltanschauung* philosophically on the ultimate reasons for existence that is, on absolute values, while Freud as a positivist rejected all philosophy, particularly ontology.
- 2) Freud conceives of his task only in a negative sense: his goal is reached when knotty unconscious maladjustments have been rectified and the neurosis has been eliminated. He is not concerned with his patient's subsequent way of life; he considers it beyond the analyst's province to influence its morality or immorality.

In the latter point, all of Freud's pedagogically oriented disciples²⁶ have adopted a different view. Much more than their master, they consider the individual as a social being, and the establishment of sound social relations as an essential element of therapy. This conforms to Jesus' goal. Freud's method is Christian inasmuch as it applies hygienic measures that, by their very nature, are ethical norms. The founder of psychoanalysis does not judge,

²⁶ With the exception of Melanie Klein.

as no doctor should; he does not condemn or punish, but rather tries to help and rescue; even in the debauched or neurotic never-do-well or scoundrel he sees a human being who should be raised to a higher level of existence; he forgives if he is offended and insulted in the course of negative transference, he is patient, he masters his own anger and affects. Though he strictly refrains from counter-transference, he acts as if he were driven by kindness. Possibly he suppresses conscious love out of kindness. Aichhorn nowhere explicitly favors counter-transference. That he occasionally succumbed to it is revealed by his emotion at the reconciliation of a father and son.²⁷ How to utilize counter-transference therapeutically with children who suffer from a complex of abandonment, was illustrated convincingly in a paper by Violette Jequier.²⁸ Jesus, on the other hand, strongly emphasizes love, even makes a commandment of this ideal, yet simultaneously divests it of the character of a commandment.

It is not our task here to decide which is preferable therapeutically or ethically: either to refrain from integrating the individual into the social or cosmic whole or to initiate this very integration as Jesus did in his social demands and in his religion. This decision will depend on whether one is more individualistically or more socio-universally oriented and it will also depend on the trend of the times. There will always be periods in which "the individual and his property" (Max Stirner) are deified, and others, in which this isolation is considered a calamity and the cause of the most horrifying catastrophes; this results in a flight of the individual from isolation. At times, this flight ends in nationalism which then again is rejected. At others refuge is taken in social, humanitarian, universal, transcendental, religious ideals, or in a new religion which devalues the world of man, or in a different religious conception in which the world of man is glorified by the light of eternity, and destined to be expanded into a cosmos, that is, into a great, well-ordered unity and thus endowed with a more profound and humanly richer meaning.

In his writings, Aichhorn, like Freud, shows himself a positivist. In the transposition of his theories into action, however, he realizes Jesus' ethics. Like his master Freud, he gives proof of the fact that the exact science of mental hygiene and therapy leads to those very results that Jesus attained intuitively. While I cannot and do not wish to infer a direct causal connection, I yet wish to point out that Aichhorn has bridged the gap between Christianity and pedagogy by introducing an empirical point of view, thus lending support to the opinion I have expounded for years, that ethics must be built upon an accurate knowledge of human nature and the character of

man as a political animal.²⁹ In contrast to my own work, Aichhorn did not deal with the philosophical foundation and elaboration of ethics. In his book on delinquency, he was not concerned with this aspect of the problem which some scholars sarcastically classify as just a hobby of individual eccentrics. There cannot be any doubt, however, that Aichhorn does not share such sarcasm. Despite his tolerance he does not allow his pupils to make disdainful comments about religion and he only eliminates misunderstandings about religion that are psychologically injurious.³⁰ The basic principles of education that Aichhorn postulates for delinquents are applicable in the same way to the socially well-adjusted, to the so-called normal and "good" children. The writings of Anna Freud, Fritz Wittels, Hans Zulliger, Madeleine Rambert and others, contain a wealth of pedagogic wisdom and are in full agreement with the basic principles of Christian teachings — a fact that cannot be emphasized strongly enough in this Christian world of ours.

However, there are further implications in Aichhorn's work. Paul Reiwald has derived from it his basic ideas for the treatment of criminals. In the face of our totally unsatisfactory current penal law, it would be highly desirable that Reiwald's suggestions for future treatment of criminals be given full consideration and a practical test.³¹

Another problem area that, unfortunately, has as yet been given hardly any attention at all is that of the hygiene of nations or as I would not hesitate to call it, the therapy of nations. One of the most burning questions of the times is: how should one treat delinquent nations? Nobody can deny that there exist such nations which must be considered delinquent or sick in regard to their inner political life or their social relations with other nations. It is an immeasurable catastrophe of our days that we still know far too little in the field of the hygiene of nations to put a stop to this kind of waywardness. As early as 1928, I discussed the urgency of developing a science of the mental hygiene of nations³² and pointed out that such a science could only be built upon Freudian depth psychology. Even previous to this, I had published a little paper on the human strivings for unity.³³ In it, I contrasted Kant, the rationalist, with Freud, the Columbus of the Unconscious. Furthermore I stated that collective neuroses, among them above all war, fanatical national hatred, slavery, and the like, could prophylactically and therapeutically be adequately treated only on the basis of psychoanalytic principles. Only in this way could the pathogenic forces of the unconscious which threaten to devour mankind, be overcome and a re-

²⁹ *Psychoanalyse und Weltanschauung*, 1928.

³⁰ Aichhorn, *op. cit.*, p. 163.

³¹ Reiwald, Paul, *Die Gesellschaft und ihre Verbrecher*, Zurich, Pan Verlag, 1948.

³² *Voelkerhygiene, Buersche Volkszeitung*, January 31, 1928.

³³ *Die menschlichen Einigungsbestrebungen im Lichte der Psychoanalyse. Imago*, vol. 12, 1926.

²⁷ *Op. cit.*, p. 136, German edition. Omitted in translation.

²⁸ Violette Jequier, *Le complex d'abandon*; Beno, Bersot et L. Bovet, *Les enfants nerveux*, 1946, p. 106.

integration through love be achieved. Freud, in his paper, "Why War?"³⁴ has declared himself unable to make practical suggestions for the prevention of war. In fact, we might well despair of utilizing psychoanalysis for the prevention of war since Freud himself does not indicate any means for prevention or cure of war-bent delinquency except love in the sense of pure object love and identification, and cultural development which he unfortunately does not consider as based on ethical-hygienic norms.³⁵

Aichhorn's magnificent cure of many delinquents who had previously been considered incurable offers the most encouraging example for the way in which Freud's heritage should best be administered in his spirit by the conquest of new areas of life with the help of depth psychology. It is not only wishful thinking but a well-founded hope that this will be a means more successfully to tackle collective neuroses than has so far been done by the incredibly primitive psychology of statesmen, and thus to create a lasting peace based upon the needs of nations. Both Freud and Aichhorn — the latter much more emphatically than the former — have characterized love as a spiritual force of the first order; Freud has specifically called it the means to overcome war. Jesus Christ was the first to elevate it to the rank of a norm and he used it as such. For the purpose of a hygiene of nations we shall have to realize this love in its functions as a norm whereby we shall transcend, to a certain extent, psychoanalysis which abstains from setting positive goals, but shall open up an enormous and extremely valuable field of action to our science. Aichhorn has demonstrated conclusively that the liberation of delinquents is not only a liberation from bonds but also a liberation for a more pleasurable way of life, for which purpose the setting of a more positive goal in life is needed. Without such positive goals, further deviations into neurotic maladjustments will be as unavoidable for nations as they will for individuals. Christian ethics, originating in the pastoral care of publicans and sinners, of depraved and perverted social outcasts, has

³⁴ Freud, S.: *Why War?* Paris, Int. Inst. of Intellectual Cooperation, 1933.

³⁵ Freud does not differentiate "culture" from civilization. By it, he understands "all phenomena by which human life has risen above its animal conditions and whereby it differs from the life of animals" (*The Future of an Illusion*). This concept of culture, I disputed in my amicable refutation, "Die Illusion einer Zukunft" (*Imago*, vol. 14, 1928). According to Freud's concept, the atom bomb, the hypocritical kind of diplomacy which is guided by national egotism or national hatred, mammonism and innumerable other products of the human mind of which animals need not be ashamed must rightfully be considered elements of culture. I also refuted the messianic character of science which is independent of ethics and allegedly aims at the betterment of human existence. In the meantime, what Freud optimistically called culture, what I, however, consider a pitiful mixture of culture and non-culture, has expanded tremendously in scope. We have witnessed the barbarous, devastating second World War with its implied judgment on purely intellectual culture. Everyone has become acutely aware and wary of the fact that scientific and technical progress does not offer the faintest protection against the diabolical destruction of the highest human values, but rather that it constitutes the most terrible danger unless the development of humane, social-ethical attitudes keeps pace with it.

spread all over the world and through all subsequent centuries and has attempted to penetrate ever more spheres of life. In this process, it has undergone many a distortion, but it has also effected a great amount of good. Let us hope that Aichhorn's work of rescuing wayward youth also may include ever more groups of those in need of help and may bring them help. May it stimulate an ever further development of Sigmund Freud's life-work. May it propagate the spreading of the ethical, therapeutic, blissful love that appears new, yet is age-old and which found its original representation in Jesus Christ.

and the university community. The Board has done so since its inception in 1900, and it is now more than ever committed to this task. The Board has been successful in its efforts to secure the best possible conditions for the university, and it is now more than ever committed to this task. The Board has been successful in its efforts to secure the best possible conditions for the university, and it is now more than ever committed to this task.

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JERUSALEM

PALESTINE

All railway stations in 1914
All national, village and hamlet names
in Arabic and English

GALILEE

DECAPOLIS

SAMARIA

JUDAEA

Jerusalem

REFERENCES

British Mandate

Information on Official English Text
Map as Published in 1920
The Palestine Exploration Fund
The Palestine Exploration Fund
The Palestine Exploration Fund

TRANSJORDAN
as it stood between the
JORDAN RIVERS
Original Turkish Title
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LEGEND

- British Mandate
- Transjordan
- Iraq

PALESTINE

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G O S P E L

O F
L U K E

I.

BIRTH OF JOHN THE BAPTIST

BIRTH OF JESUS

PRESENTATION OF JESUS

BOYHOOD OF JESUS

II.

BAPTISM OF JESUS

TEMPTATIONS OF JESUS

CALL OF THE DISCIPLES

JESUS' EARLY MINISTRY

III.

EXTENSION OF JESUS' MINISTRY

PARABLE OF THE SOWER

THE MISSION OF THE DISCIPLES

FEEDING OF THE FIVE THOUSAND

JESUS' TRANSFIGURATION

IV.

THE PARABLES

JESUS' TEACHINGS ABOUT PRAYER

HEALINGS

RICH YOUNG RULER

ZACCHAEUS

V.

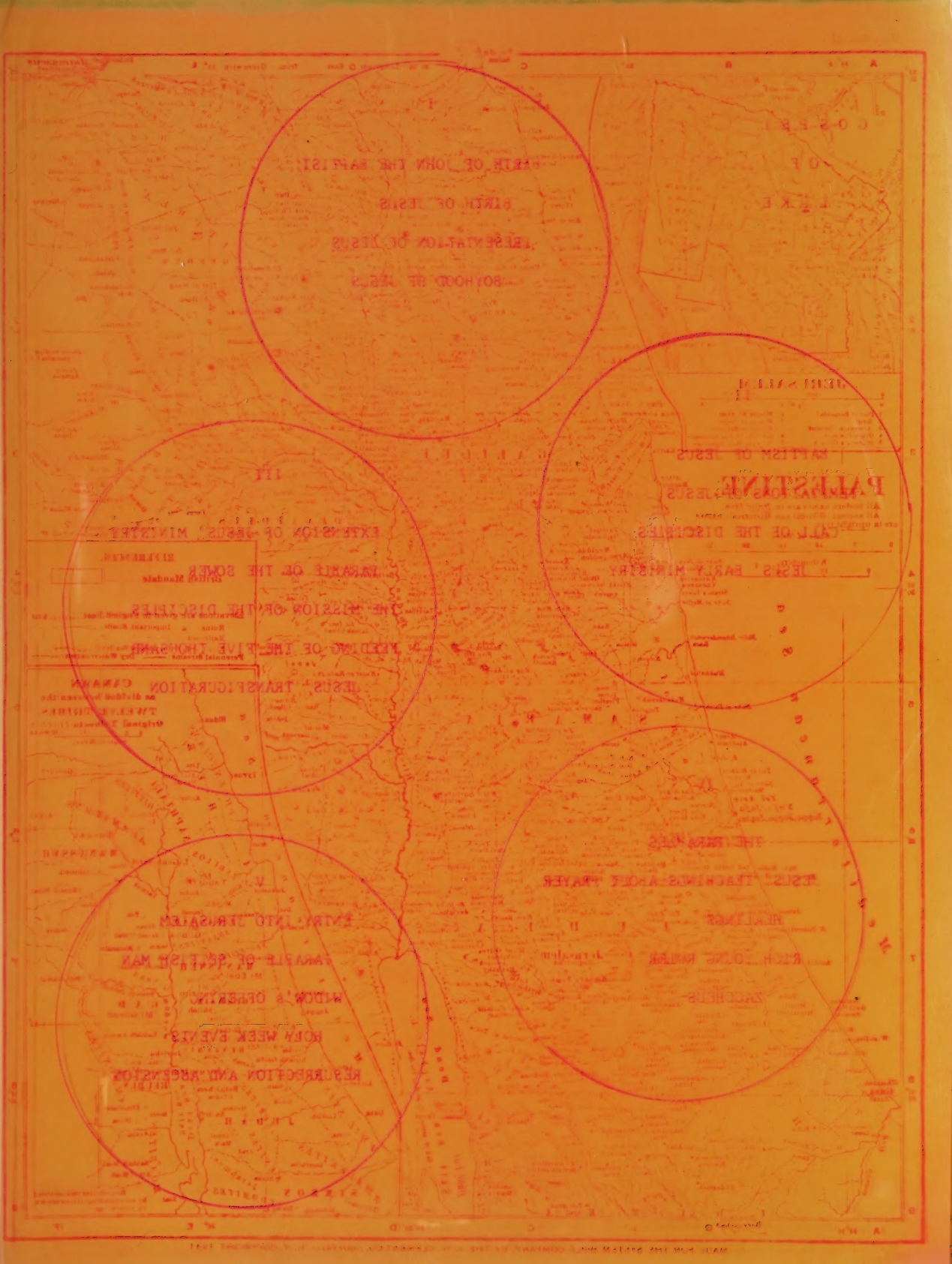
ENTRY INTO JERUSALEM

PARABLE OF SELFISH MAN

WIDOW'S OFFERING

HOLY WEEK EVENTS

RESURRECTION AND ASCENSION



BOYHOOD OF JESUS
PRESENTATION OF JESUS
BIRTH OF JESUS
FATH OF JOHN THE BAPTIST

PALESTINE
CALL OF THE DISCIPLES
JESUS' EARLY MINISTRY
BAPTISM OF JESUS

JESUS' TRANSFIGURATION
THE MISSION OF THE DISCIPLES
THE FEAST OF THE SOLE
EXTENSION OF JESUS' MINISTRY

THE TEMPTATIONS
PASSION AND PRAYER
RISE FROM THE DEAD
ASCENSION

RESURRECTION AND ASCENSION
HOLY WEEK EVENTS
WIDOW'S OBERSTING
PARABLE OF THE TEN
ENTRY INTO JERUSALEM

THE HARTFORD CONFERENCE ON "CHRISTIAN ETHICS"

Theme: "Christian Ethics"

Place: Connecticut Insurance Company, The Green Room,
Hartford, Connecticut

Date: April 24, 1976

Sponsored by: The Universal Fellowship of Metropolitan
Community Churches, Northeast District, Commission on
Faith, Fellowship and Order and Commission on Christian
Education

This report prepared by: Bruce Gerig and Tom Pierce

Contents:

Schedule for the Conference

"Some Issues in Christian Ethics" - Paper by
F. Jay Deacon

"Sexism and Ethics" - Paper by Marge Ragona

Summary of the conference, including other papers,
panel responses and audience discussions*

*These comments have been taken from handwritten notes and not from tape recordings; hence, the wording may not be exactly as was spoken. However, every attempt has been made to summarize accurately the important ideas that were expressed.

SCHEDULE FOR THE CONFERENCE

Northeast District
Commission on Faith, Fellowship and Order
Commission on Christian Education

CONFERENCE ON CHRISTIAN ETHICS

April 24, 1976
Hartford, Connecticut

9:30 - 10:00 "Some Issues in Christian Ethics" - Mr Deacon
10:00 - 10:10 Break
10:10 - 10:30 Panel of Reactors
10:30 - 11:00 General Discussion

11:15 - 11:45 "Foundations for Ethical Authority in the Church" - Ed Haugen
11:45 - 11:55 Break
11:55 - 12:20 Panel of Reactors
12:20 - 12:45 General Discussion

-----LUNCH 1:00 - 2:00-----

2:00 - 2:15 "Some Considerations in Sexual Ethics" - Ms Haugen *Margaret*
2:15 - 2:25 Break
2:25 - 2:45 Panel of Reactors
2:45 - 3:05 General Discussion

3:15 - 3:30 "Sexism and Ethics" - Ms Ragona
3:30 - 3:40 Break
3:40 - 4:00 Panel of Reactors
4:00 - 4:20 General Discussion

4:30 "Teaching Ethics" - Mr Medeiros

5:30 DINNER at MCC Center, 11 Amity Street

SOME ISSUES IN CHRISTIAN ETHICS

F. Jay Deacon

Prepared for: Conference on Christian Ethics
Commission on Faith, Fellowship and Order / Christian Education Commission
Hartford, Connecticut, April 24, 1976

THE APPROACH you and I take to Christian ethics inevitably goes right to the heart of the distinctive way in which each of us interprets the Christian gospel.

Moreover, the question is one who may not beg. Questions of theological orthodoxy may be avoided without any significant consequences, but questions of moral orthodoxy (the Christian thing to do) face us relentlessly, daily, demanding decision. The synthesis offered here draws from several significant views but is not precisely representative of any of them.

Answers proposed by modern-day churches are familiar. Daniel Day Williams has characterized five major traditions:¹

1. Roman Catholic. The dogmatic authority of this church held firmly from the Council of Trent to the Second Vatican Council. This long reign leaves a residue of powerful influence, but the Roman Church has since lost hold of moral authority and recent moral statements have bemused as many Americans as they have swayed. It is a system founded on the notion of natural law, the truths about human obligation which follow from the structure of human existence and which therefore reason can discover and define. But the Roman Catholic definition of what is natural law has, naturally, been difficult. The system has lost credibility in a changing world because it has been perceived as one in which every position is defended as long as possible and then surrendered. Tillich faults Roman Catholic claims to static supernaturalistic infallibility: its important utterances presuppose, in order to be applicable, the unbroken unity of the church, which no longer exists.²
2. Anglican. The key theological principle here is incarnation. The Incarnate Lord sums up within his own being the meaning of the whole creation, bringing all human values into face-to-face confrontation with the perfect love which judges, forgives and redeems.
3. Protestant: Lutheran. A sharp split between the spiritual and secular realms requires the Christian to act according to the regulations of the civil realm within which s/he finds himself/herself. This view prepared the way for National Socialism in Germany, which abused its Continental philosophical underpinnings. Having surrendered the social justice implications of Christian ethics, German Christians merged individual conscience with the group conscience within the realm of state. This primitive-tribal response proved inadequate to the political realities of Nazi Germany.³
4. Protestant: Calvinist-Puritan. Unlike the Lutheran view, no separation between "realms" is seen: all is rightfully God's realm. Often, the historical outworking of this view has been to see all as rightfully the church's realm, to control!

¹What Present-Day Theologians are Thinking (New York: Harper, 1967), 110ff.

²Paul Tillich, Morality and Beyond (New York: Harper & Row, 1963), 84.

³Tillich, MAB, 184f.

5. Protestant: Liberal. Here a new social order has been seen arising out of Christian love. The systems associated with liberal protestantism have been criticized as unrealistically utopian. Much of the criticism was generated from within liberal protestantism, and none was more important than Reinhold Niebuhr's Moral Man and Immoral Society.⁴ An ethical instinct was presupposed by liberal protestants, whose thought continues to undergo prophetic criticism. New solutions have more recently been proposed as a result.

The Lutheran view simply substitutes current secular law and values for religious law. The Calvinist-Puritan ethic sought to impose church law on secular society. The Roman Catholic Church claims an unchanging, infallible, supernatural law. Anglican and liberal protestant ethicists have regularly proposed to realise their ethical values in concrete situations by means of absolute principles and laws.

Thus, the work of "doing ethics" has been reduced to legal codes. I shall take the position, below, that this is incongruent with the Gospel (*kerygma*)--the message of reconciliation and reunion with God as the Ground of our being--that becomes the internal source of morality. The Church's preaching "has been transformed into a multiplicity of laws, partly doctrinal and partly ethical."⁵ The message of Grace has been profoundly lost. Laws have driven a wider separation. Liturgical prayers for forgiveness--not a feature of early Christian worship⁶--have become a necessary instrument for releasing the uneasy conscience produced by violations of traditional and sometimes absurd rules of behavior.

Sometimes, complains a theologian in a recent journal article, it is easier to figure out what is the right thing to do than it is to figure out what the ethical choice has to do with Christian theology or Christian ethics.

Offered the Bible as a rule book of specific laws, many thinking persons must turn away in dismay. There is no longer anymore point in denying it: biblical laws and biblical morality are nearly always determined by the culture of the day. What possible value is to be derived from a book in which the Ultimate is depicted as ordering genocide, the property-status of women, levirate marriage, slavery, or the incredible punishment called hell? Further, is it any longer possible to posit an absolutely good and just God, over against an utterly depraved and perverse humanity, as the fountainhead of all that is morally right? These issues require out attention, for acknowledged or unacknowledged, they form much of the thrust of current doubt about the formerly undisputed foundations of traditional approaches to ethics.

The traditional Christian ethic frequently appears to attempt just the assumptions mentioned above, having taken a rather dualistic course. Humankind is conceived as confronted with a choice between absolute good and absolute evil, and as condemned if the evil is chosen and the law is not fulfilled.

Human freedom is viewed as little more than the possibility of sinning--and so the very source of enslavement. But those words, "Good" and "evil," do not express some substantive "thing." In its inmost being reality is neither good nor evil, but is symbolized as such according to the categories of this world--a world alienated from itself.⁷ In a similar argument, Fletcher refers to love, too, as a predicate: "Love is not a thing, a property. It is not a substantive ..."⁸ He faults Reinhold Niebuhr and Karl Barth for seeing love as a substantive property intrinsically present in

⁴(New York: Scribner's, 1932).

⁵Tillich, MAB, 13.

⁶Edward Schweizer, Church Order in the New Testament. Studies in Biblical Theology No 32. (London: SCM, 1961), pp 223, 227.

⁷Nicholas Berdyaev, The Destiny of Man. Biblical Authority for Today. (London: Bles, 1937), p 18f.

⁸ Joseph Fletcher, Situation Ethics (Philadelphia: Westminster, 1966), p

certain acts, giving some laws objective validity.⁹ In the present state of alienation, good and evil become real categories. They are not features, in Berdyaev's view, of the kingdom of God, which is beyond good and evil. God is the source of all that is. A theology that belittles humanity or pictures God as wrathfully punishing the human race as though humans were responsible for all chaos and suffering is inadequate and only widens the chasm of alienation. And it credits humanity with divine power--a distinct misreading of the balance of power as it actually exists. The Hebrew Bible's Yahweh is not often the dualist's God, but instead is a totality of inner opposites. The mystery of divine light and darkness--especially visible in Job's contention with Yahweh--challenges naive views of morality:

It is just by following Christian morality that one gets into the worst collisions of duty ... The fact that Christian ethics leads to collisions of duty speaks in its favor. By engendering insoluble conflicts ... it brings man nearer to a knowledge of God. All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his "oppositeness" has taken possession of him... It cannot be denied that the great symbol of the Christian faith, the Cross, ... has been emphatically held up before the eyes of Christians ... This picture is completed by two thieves ... One could hardly imagine a better representation of the "oppositeness" of the central Christian symbol. Why this ... should signify redemption is difficult to see, except that the conscious recognition of the opposites ... does bring with it a definite feeling of deliverance....¹⁰

Christ is thus, in the profoundest sense, the Mediator, effecting reconciliation. The moral quality of Christ's reconciling act is love, the single absolute law in Christian ethics. "Love in all its qualities drives toward reunion."¹¹ We shall not pause to differentiate biblical terminology for love, for it is not clear that each of the major terms does not have as much latitude as the English "love," and because they all have in common that they are facets of the drive toward reunion with essential being in everything. Love overcomes alienation, and thus fulfils the divine imperative.

A moral act, defined by Tillich, is a free and centered act by a person that leads to the integration of the person within a community of persons. An antimoral act is not a transgression of a law but a contradiction of the self-realization of a person, and leads to his/her disintegration. An antimoral act disrupts the centeredness of a person, giving predominance to partial aspects of the person, leading to enslavement and compulsion.¹²

If the only law is love, Tillich offers no definition of love: "This is impossible because there is no higher principle by which it can be defined. It is life itself in its actual unity."¹³

What, then, of religious law?

Law cannot reunite the actual with the potential. It is an expression of the split between the two, and of our estrangement from our essential self. When imposed with the purpose of regulating behavior, it characteristically produces the contrary result.

Tables of law can never wholly apply to any given situation. They only suppress the creative potentialities of the unique situation. Because there is only one absolute,

⁹Thus, on Fletcher's view, John Bennett's position is flawed, when he says "There are situations in which the best we can do is evil" (Christianity and the Contemporary Scene Morehouse-Gorman, 1942 , 119).

¹⁰Carl Jung, Answer to Job, in The Portable Jung (New York: Viking, 1971), 586f.

¹¹Tillich, MAB, 59.

¹²Tillich, MAB, 20.

¹³Tillich, MAB, 94f.

love, we can never in reference to any other principle speak in the language of absolutes. These principles are not absolutely relative, but are relative to something: love.¹⁴

Tillich argues that religious law nevertheless has a place, since every person, even the most creative, needs given structures that embody the experience and wisdom of the past and liberate him/her from the necessity of engaging in a major ethical debate upon facing every situation requiring decision. Subsidiary principles such as trust and truthfulness, or the prohibitions against killing and violence, preserve human energy for more ~~creative~~ purposes.¹⁵

~~True enough~~: one's energy must be reserved for significant and creative situations, and law is a concession to human limitations. Legalism settles issues quickly and conveniently by avoiding the depth and conflict of decision.

In Dostoevsky's The Brothers Karamozov, the Legend of the Grand Inquisitor has Christ returning to earth. He is arrested at once. In the dead of night the arresting Inquisitor visits the Christ secretly, embarrassed. He wants to explain that most people do not want freedom, they want security. If he really loves people, Christ will want to make them happy, not free. They want law, not responsibility: they want the neurotic comfort of rules. The Christ, he says, must not come back and start in again on that business about freedom and grace and commitment and responsibility. Let the Church go on handling things. Please go away!¹⁶

Ernst Kasemann brilliantly demonstrates in Jesus Means Freedom¹⁷ that the Church has been handling things in a wobbly manner for two millenia, making all kinds of attempts to get around the decision about law and freedom.

As F.C. Bauer saw, the Church chose to mediate between disputing parties. It accepted Paul as the missionary to the Gentiles while it accepted from Jewish Christianity the legacy of nomism, based on the Old Testament and reduced to law. Some of these notions are found in the New Testament itself. But anyone who speaks of the law in a way detrimental to the reconciling Cross and christology must himself expect to be corrected, even if he is a biblical author. Jesus means freedom from the law. The royal freedom Jesus displays in his treatment of the Scriptures proves the point.

The early Gentile Christians understood freedom: "Freedom was perhaps never in the history of the church been more passionately preached and live than it was then."¹⁸ It was not understood or preached by the Jerusalem church or its legalistic leader, James. A split came early in Christianity--the freedom faction of the Gentile church in Mark and the conventicle church in John separating from the Jerusalem party.¹⁹

¹⁴Fletcher, SE, 43ff.

¹⁵Tillich, MAB, 94. Any discussion of essential issues in ethics must make reference to justice, which is often viewed as a subsidiary principle subsumed under the absolute love. Tillich Love, Power and Justice is an important argument for considering justice a constituent element of love, not a subsidiary principle (London: Oxford, 1954). Fletcher, SE 63f, seems to offer the disappointing definition of love as benevolence or goodwill, a definition incapable of bearing the weight of the profound understanding assumed above, esp. p3.

¹⁶Cited in Fletcher, SE, 81f.

¹⁷(Philadelphia: Fortress, 1972).

¹⁸Kasemann, JMF, 49

¹⁹We cannot avoid a consideration of Mt 5:17-20, where not an iota, not a dot, of the law is to be relaxed. The First Gospel ranges far afield, at times, from congruity with the message of Jesus. It is a product of the legalistic Jewish Syrian church, descendant of the Jerusalem church (whence it fled to Syria upon the destruction of

Today, the reconciliation between Jesus' freedom in the Spirit and backward-looking legal form is no more likely. To quote Kasemann again, "To give and to respect freedom is, in fact, the work of the Holy Spirit, and the Holy Spirit is rarely comfortable and never without surprises; indeed, it often brings disrepute with it."²⁰

It was momentous for the history of the whole church that Paul took the position that the Gospel meant freedom from the law.

The Gospel of John issues the call to freedom, in words we can find no reason to misunderstand: "The truth will make you free. I am the way, the truth and the life." This speaks of a kind of revelatory act that takes away one's blindness and bondage.

The Church has not easily accepted the Gospel. It has always been scandalized by Jesus himself, who "bestows freedom so open-handedly and dangerously on those who do not know what to do with it."²¹ But humankind's essential freedom is the presupposition of the experience of the moral imperative.²² Every free act, every moral act establishes an individual self as a person. Only free persons can exercise the freedom that is essential in the forum of decision-making. The will of God for us is precisely our essential being with all its creative potentialities. It is the gift of God.

Finally: if a changing world makes static rules impossible, can the unconditional claim with which every moral demand imposes itself upon human conscience, and can the absolute law of love, be maintained if the contents of the demand are different in every situation and every period of history? Indeed, in what sense may we find love manifested in the biblical documents, which so heavily reflect culturally conditioned views on morality that so often disappoint modern-day readers?

Law is the attempt to impose what belonged to a special time on all times. Tillich introduces a biblical notion of "time": the *καιρός* (kairos), "the right time"--the historical moment when something new, eternally important, manifests itself. It is the power of the prophetic spirit. A process-theological perspective, similarly, would speak of an evolving, emerging consciousness on a cosmic level. What may have been a remarkable advance in the notion of, say, equality, for a writer of the Hebrew Bible, has now been succeeded and surpassed, just as those outmoded views of equality which Jesus opposed (though in one recorded instance he founders on outmoded exclusivist attitudes, then changes his mind: Mark 7:24-30. We may expect further developments. We may not regard our insights into the depth and breadth of the meaning of equality as the last work, since those insights may be outmoded by a more profound understanding of equality in a new kairos!

Each period of history must hear the Gospel anew. Critical biblical scholarship and theology, together with the Spirit's work in human experience, have allowed this age to hear and experience the Gospel, the word about Jesus, the word about love--anew. The church may often be thoroughly shocked by what it hears, and demand that we keep on reproducing what others have said before us. We may not. Yet the hard part is not the theory, but the practice. As there is no ethics without freedom, so there is no freedom outside of discipleship to and communion with Jesus, for whom being human involved immersion in the choices of real life and real death.

Jerusalem). The Jerusalem church proclaimed itself unabashedly to be Israel--the true Israel being characterized by the right interpretation of the Law. With the passing from the scene of the Twelve, that church, while still in Jerusalem, about AD44, fell under the authority of Jesus' brother James, who never, apparently, responded to Jesus during his lifetime (Schweizer, COITNT, p47, note 149; see also John 7:5 and Acts 12:17, 21:20ff, and Gal 2:3f).

²⁰Kasemann, JMF, 54.

²¹Kasemann, JMF, 149

²²Tillich, MAB, 20.

By Marge Ragona

SEXISM AND CHRISTIAN ETHICS

For nearly a year, the Lesbian women of the New York Metropolitan Community Church have been seriously attempting to draw other women to the church. In the course of this outreach, over and over again our overtures have been countered by distrust of the Judeo-Christian portrayal and ideation concerning women. The church in general, not just specifically M.C.C., is not to be trusted because of its feelings about women. And for feminist women, this is the parting between them and the church.

In tracing the historical Christian view of women, there certainly seems to be ample evidence of women being considered inferior, lacking in moral sensibility, and even dangerous. These feelings are being carried over into many of our prayers, rituals, scripture lessons, and most certainly into our hymnology.

Since the very beginning of written scripture, Judeo-Christian writings imply that there is something very wrong with being a woman. Probably the earliest condemnation of women, and the one which has produced the most lasting effect has been the scapegoating of Eve. Christian ethics, in my head at least, always boils down to three ideas -- saying "No" to temptations to act in ways that would not be, in Paul's word, "edifying;" being responsible for our own actions, right or wrong; and a sense of justice based upon "loving your neighbor as yourself." To tie this to the Adam and Eve story, Adam not only did not say "No," when caught with the goods he refused responsibility for his own actions, and in his "love" for Eve, put his own behavior off on her by saying "the woman Thou gavest me, she gave it to me and I did eat." An illustration of cowardice that has long been used to show that women are sources of sin and evil, the Adamic fall makes a good point that myths often are outgrown, but the damage they do lives long after the need for the myth has ended. Nearly 100 years ago, Elizabeth Cady Stanton had this to say about the Adam and Eve story:

Note the significant fact that we always hear of the "fall of man" not the fall of woman, showing that the consensus of human thought has been more unerring than masculine interpretation. Reading this narrative carefully, it is amazing that any set of men ever claimed that the dogma of the in-

feriority of woman is here set forth. The conduct of Eve from the beginning to the end is superior to that of Adam. the command not to eat of the fruit of the tree of Knowledge was given to the man alone before woman was formed, (Gen. 2:17). Therefore the injunction was not brought to Eve with the impressive solemnity of a Divine Voice, but whispered to her by her husband and equal. It was a serpent supernaturally endowed, a seraphim as Scott and other commentators have claimed, who talked with Eve, and whose words might reasonably seem superior to the second-hand story of her companion -- nor does the woman yield at once. She quotes the command not to eat of the fruit to which the serpent replies, "Dying ye shall not die," (Gen.3:4). In other words, telling her that if the mortal body does perish, the immortal part shall live forever, and offering as the reward of her act the attainment of Knowledge.

Then the woman, fearless of death if she can gain wisdom, takes of the fruit; and all this time Adam standing beside her interposes no word of objection. "Her husband with her" are the words of verse six. Had he been the representative of the divinely appointed head in married life, he assuredly would have taken upon himself the burden of the discussion with the serpent, but no, he is silent in this crisis of their fate. Having had the command from God himself he interposes no word of warning or remonstrance, but takes the fruit from the hand of his wife without a protest. It takes six verses to describe the "fall" of woman, the fall of man is contemptuously dismissed in a line and a half.

The subsequent conduct of Adam was to the last degree dastardly. When the awful time of reckoning comes, and the Jehovah God appears to demand why his command has been disobeyed, Adam endeavors to shield himself behind the gentle being he has declared to be so dear. "The woman thou gavest me, she gave me and I did eat," he whines -- trying to shield himself at his wife's expense! Again we are amazed that upon such a story men have built up a theory of their superiority! (1)

Stanton's commentary is amusing to us today, but ironically it points us to another side of an old story. Eve (Life, literally) has been identified with matter, evil, sex, and because of this women have been treated within the Judeo-Christian world with fear, dread, loathing, belittling ridicule and patronizing contempt. (2)

A second old myth which we have outgrown, but which still haunts us as women in the church is even stranger and its effects are more insidious because while they are often accepted as being enormously valid, the foundation upon which they rest is peculiarly insubstantial. The root of this story is in a few verses which precede the account of the flood, just prior to the Noah story:

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with men, for that he is also flesh: yet his days shall be a hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, that they bare children to them, the same became mighty men which were of old, men of renown. (Gen. 6:1-4)

Now, on the face of this story, it seems scarcely a reason for the flood, but since we've just had evil introduced by woman, why not blame the flood on her also. A pseudepigraphal work picks this story up and explains why the flood, and this is taken from the Testament of Reuben (of the Testaments of the Twelve Patriarchs) and the Book of Enoch which tells a similar story.

For evil are women my children; and since they have no power or strength over man, they use wiles by outward attractions, that they may draw him to themselves. And when they cannot bewitch him they overcome by ^{witchcraft} craft. For moreover, concerning them, an angel of the Lord told me, and taught me, that women are overcome by the spirit of fornication more than men, and in their heart they plot against men; and by means of their adornment they deceive first the minds, and by the glance of the eye instil poisons, and then through the accomplished act they take them captive. For a woman cannot force a man openly, but by a harlot's bearing she beguiles him. Flee therefore fornication, my children, and command your wives and daughters that they adorn not their heads and faces to deceive the mind: for every woman who useth these wiles hath been reserved for eternal punishment. For thus they allured the Watchers who were before the flood. (emphasis mine) For as these continually beheld them, they lusted after them, and they conceived the act in their mind; for they changed themselves into the shape of men, and appeared to them when they were with their husbands. And the women lusting in their minds after their forms, gave birth to giants, for the Watchers appeared to them as reaching even unto heaven. (3)

While this story fell into disfavor, it was retained in Jewish Apocalyptic literature and rabbinic literature, and it was resurrected by Paul, who used it in I Corinthians 11 this way:

But I would have you know, that the head of the man is Christ; and the head of the woman is man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with the head uncovered dishonoreth her head: for that is even all one as if she also be shorn: ...for a man indeed ought not to cover his head, forasmuch as he is the image of God and glory of God: but the

woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. (emphasis again mine.)

Augustine, hundreds of years later, picks up this same bit and defines males alone as the full image of God. Woman, by herself is not this image, but only when taken together with the male, who is her "head". Augustine justifies this view by fusing the Genesis text with I Corinthians 11: 3-12.

How did the apostle tell us that the man is the image of God and therefore he is forbidden to cover his head, but that the woman is not so, and therefore she is commanded to cover hers? ...the woman, together with her husband, is the image of God, so that the whole substance is one image, but when she is referred to separately...then she is not the image of God, but...the man alone...he is the image of God as fully and completely as when the woman is joined with him in one. (4)

Paul's traditional view of women, coupled with the church's teachings that they were not in the image of God would have been enough to keep today's woman out of the churches, but there were comments around that emphasized and re-emphasized women's role as scapegoat. Martin Luther once said, "God created Adam lord of all living creatures, but Eve spoiled it all."

Are we still carrying these traditional views of women? Most people would deny that they do, but there are insidious ways of putting people down, particularly through humor. Recently at MCC New York the occasion arose to put a note in the weekly church bulletin about a play being directed by one of the Board of Directors. The name of the play was "Oedipussy", which is both tasteless and a very marked put-down, in our society, of women. (Viz. Stokely Carmichael's comment "I guess women ought to have "Pussy Power".) The question came up whether such a title ought to be published in the church bulletin. Women in the office said no. Men in the office thought the title was funny. The Board of Directors member felt he had a right to have the note in. It went in. Was this a question of Christian ethics or was it not? Our acceptance of traditional views of women and our treating women as though nothing had changed in two thousand years bears looking at through Christian and modern eyes. What might have been all right in another day and time is not responsible behavior today.

Palm Sunday we sang a hymn at the request of the senior minister. The second verse carried this couplet:

The company of angels Are praising thee on high
And mortal men and all things created make reply. (5)

When women are not being spoken of in deprecating terms, they are being totally ignored. Mortal men -- all things created -- which supposedly includes women, but systematically excludes them. Another hymn which gives this picture is "Joyful, Joyful, We Adore Thee", which carries lines like, "Thou our father, Christ our brother" and "Father love is reigning o'er us, brother love binds man to man." (6) All of which exclusively speak of God in masculine terms. This exclusive identification of Jesus, the God-man, who was young, male, Semitic, with God as the divinity which assumed this and only this particular human form (and which is so popular with modern theologians) leads Mary Daly to say:

The basic premise of this kind of orthodoxy is that "God came" in the man Jesus, and only in Jesus -- hence the difficulty, which is described by its advocates as the "scandal of particularity" (meaning all forms of particularity). This position equates religious experience with a kind of "leap of faith" -- a leap which many have come to recognize as inauthentic and even idolatrous.

The universalization process is characterized by refusal to recognize the evident fact that the "particularity" of Jesus maleness has not functioned in the same way that the "particularity" of his Semitic identity or his youth has. Non-Semites or persons over, say, thirty-three have not been universally excluded from the priesthood (or ministry) on the basis that they do not belong to the same ethnic group or age group as Jesus. By contrast, the universal exclusion of women from the priesthood and until recently from the Protestant ministry, has been justified on this basis. The functioning of the Christ image in Christianity to legitimate sexual hierarchy has frequently been blatant. (7)

Women today look for what is essentially an egalitarian model in role relationships. Daly relates this to patriarchy being essentially egalitarian rather than hierarchical or authoritarian. "On top" thinking, for her is essentially patriarchal. Women find that in ecclesiastical hierarchies, "on top" thinking, imagining, and acting essentially puts males at the top and females in subordinate positions. There are exceptions, but the exceptions are rare. (8)

In the matter of exceptions, when scripture and Christian thinking about women is brought up, eventually someone will bring up Mary. Christ's own attitude of disavowal of her importance is overlooked (John 2:4, Matthew 12:46, Mark 3:31, Luke 8:19). Mary is held up as the model for women, but the very combination of Mother-Virgin is impossible for any woman, not to mention Lesbian women, and it leaves women again with the Eve myth for a model. Catholicism's raising of Mary to the highly elevated position she has held in that church seems to be a holdover from the "Goddess" by her many names. Mary, however, permitted virginalization of women, and for the first time they were emancipated from male sexual domination. But there was still domination -- a woman carries her father's name from birth, her husband's from marriage -- because even the celibate religious was dominated from a distance and indirectly but dominated nonetheless. She was forced to remain, until recently, physically, psychologically and socially cloistered. Mary was held sacred, but only inasmuch as she related to a particular sacred male figure. Mary produced a worship of womanhood which was entirely illumined, serene, one which had achieved victory over the base element already described. Mary was, in effect, the Goddess reborn, but it was a Goddess which was about as bland as oatmeal, a blandness which does not fit with today's feminist and certainly not with today's Lesbian woman. Mary again provided a role model which was seen in Protestant terms as complementary to males.

Women who do not behave in the bland fashion prescribed by the two major Christian branches are feared. They are seen as "castrating", masculine, having power (probably still relating to the old Watchers myth). And this is not just the modern thought of Freudians. Cato in 195 B.C. said it this way, "Suffer women to arrive at an equality with you, and they will from that moment become your superiors." Balzac had a similar idea, "A woman who is guided by the head and not the heart is a social pestilence: She has all the defects of the passionate and affectionate woman, with none of her compensations; she is without pity, without love, without virtue, without sex." Here in MCC's we have the imperative on us to promote changes that do not repeat the categorization of women in the old traditional ways. We are not dealing with traditional women.

Feminism, for us in the church, has become a moral issue, or if not moral, at least an ethical problem. It is similar to the problem faced some years back by a white society which had excluded blacks from decision-making positions, from equal opportunity, and from equal socialization. (If white male middle class socialization ought to be equalled, which poses still another problem!) What are we going to do with women who do not ask but demand equality and who no longer wish to do the scut-work of the religion without getting in on some of the power positions. From the women's point of view, there is an ethical imperative, and there are some constructive ideas to be offered. Perhaps a quick summation of dimensions of distinctively moral activity will help:

1. Moral activity comes into being within relationships between persons and others. The other is usually another person. It might, however, be directly or indirectly an institution like the state or a law or a course of events, though persons are always involved in these as well.
2. The relationships are of mutual dependence, mutual reliability, and it is out of this mutuality that moral obligations and claims emerge. At some times persons voluntarily assume the role of a person who is to be relied on and obligations are thus assumed.
3. The relationships are not static; interaction is occurring in them. The interaction provides the occasion for responses and initiations, for change, process, reform, revolution, or other exercises of influences and power. Interaction is the necessary condition for intentional alteration of states of affairs or courses of events.
4. The interaction is between terms which represent states of some determinacy: between persons or institutions that are actual, designatable, and limited. Persons have both limitations and capacities that are the consequence of who they are, their past experiences, their learning, their courage.
5. There is a measure of indeterminacy in the interaction. The relationship between self and other can be altered through their actions on each other and both the self and the other can be altered as a result of the interaction. What "I am" is to some extent designatable, but as a result of the action I shall not be precisely what I am now. The "other" has a malleability also which makes it possible for him or her, or it, to become other than what it is now.
6. There are interstices between one person and another, and between the past, the present, and the future, in which capacities and powers can be exercised. There are occasions when the use of speech, physical power, money, votes, and so on can make a difference to persons, states of affairs, and courses of events.

7. Persons are agents; they exercise capacities and powers in accordance with purposes. They can reflect upon these purposes and govern their exercise of capacities -- they can act -- in accordance with them.

Looking at these seven points in a Christian perspective, and in light of dealing with the women in your church -- or if you are a woman, with the men -- they apply in certain easily distinguishable ways.

1. Relationships with people: We deal with people all day long. Usually the other is a person. It may be an institution like the Board of Directors, but these are usually persons.
2. Our churches do not function unless there is mutual dependence and mutual reliability. We have expectations that if we do "x", "y" will follow because it does for every one else. It should not change because the person doing "x" is of a different sex or race.
3. In our relationships in the church there is certainly interaction. We should be open for change, for altering processes that are not working correctly. Our exercise of power should be Christian, and follow the concept of the Golden Rule, if nothing else.
4. We must look at the capacities of the person we are dealing with: ability to change, age, limitations in intelligence, etc. If there is an impossible situation, accept it and do not provoke difficulty where there is no hope of making changes, but make changes where there is a possibility of growth and progress.
5. Permit change in yourself, and try to promote change in others.
6. Take advantage of the times when you can speak out in someone's behalf, defense, etc. Use your vote wisely. You can make a difference in another's life.
7. Read, study, learn about ideas that may seem frightening. You might just see it in a different light, and in that new light act differently.

Paul says "there is no Jew nor Greek, no male nor female -- we are all equal through our baptism. If we are, then the moral imperative is on us to act as though we are."

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SUMMARY OF THE CONFERENCE

Notes by Bruce Gerig and Tom Pierce

PART ONE - "SOME ISSUES IN CHRISTIAN ETHICS"

TALK BY JAY DEACON (Hartford) - Paper attached, see p. 3ff

PANEL RESPONSES AND AUDIENCE DISCUSSION:

Howard Wells (Brooklyn): On this subject, I highly recommend Paul Tillich's small book Morality and Beyond, which is out in paperback. Paul in Romans 7:15 said that he did not understand his own actions. In Romans 7:18 he continues, "I will what is right but I do not do it." There can often be a disparity between what we say that we believe and what we actually do; however, we act according to how we actually believe.

Our primary criteria for ethics must be based on personal experience. We know Christ's resurrection when we experience our own resurrection, our birth in newness of life. Our reunion with God is the real basis for our morality. We have to begin with the gift of the love of God (i.e. grace); if we do not, we are not Christian. The implications of God's grace are these: when we know we are free in God's grace, our burdens are lifted, we are released from guilt, and we can find ourselves. In other words, grace is accepting one's acceptance.

Wayne Sherwood (Boston): I am not sure we can always reach ethical decisions solely on the basis of personal experience. We need to rely on abstractions, such as the ten commandments. I still believe there is value in the ten commandments - maybe most of us would agree on accepting perhaps 80% of them? (We can, however, dismiss most of the rest of the book of Exodus.)

We are interested in trying to agree on a common ethical position. We would not be here if we were just interested in personal ethics.

What about natural law? What is man's place in the universe? These are very relevant questions today. There is a very rich tradition here from which we can draw.

Ed Hougren (Boston): Every age has to decide what are the right things to do, what is the best current, contemporary way. When formulating ethical guidelines for a certain age (which are only temporary, of course), there is a tension which exists between freedom and order. The church usually banks on order since it is an institution, and institutions by their nature are interested in preserving something. However, there are critical times in history when the emphasis is on freedom and people are liberated anew to respond to the living God. We are now in such a special creative time (called "kairos" in Greek), when traditional structures lie in opposition to the actions of God.

Howard Gaass (Baltimore): The major issue is whether, in the middle of the dilemma of the human problem of living, we can find structure and order in our lives and existence. Today we are bombarded by ideologies, information and social upheavals that come with an unprecedented speed. We tend to be very critical of past systems. However, in the Old Testament, with the children of Israel, there was a fast assimilation of systems and ideas from surrounding sources as well as a critical assessment made at the same time. Law is not necessarily a linear, growing thing.

It is well to remember that Christianity was forced out of Judaism and that Luther was forced out of the Catholic church.

Wells: People need paradigms (i.e. patterns, examples, models) to point back to, but gays have no paradigms within the traditional, mainline churches.

Keith Brown: It seems to me, in Romans 7, that the point is made that we are on a pilgrimage, that we are all moving.

Do we have to use the words "sin" and "grace" which are so troublesome? Cannot we better use the terms "brokenness" and "wholeness"?

Deacon: We must take a broader view. There is the historical Jesus who walked on this earth and then there is the Christ of our faith.

Wells: Our values often lie with what we do, in our works. We are subtly taught which actions should be done, and we are thrown into a state of competition with other people. Grace rids us of this need for competition and allows us to truly accept our acceptance. It is through the grace of God that we have our acceptance. We must accept this acceptance as God's gift to us.

How do you show love to another person when you disagree with his or her moral actions?

Gaass: We must remember that the Kingdom of God, to which Christian ethics are tied, is both here now but also a future, after-death realization. We are living in a kind of hell in this present life.

Deacon: Although the New Birth is a mystery, the church has institutionalized it.

PART TWO - "FOUNDATIONS FOR ETHICAL AUTHORITY IN THE CHURCH"

TALK BY ED HOUGEN (Boston) - Note: Ed and Margaret Hougen, both ordained by the United Church of Christ, were recently defrocked when it became known that he was bisexual and she had had an extramarital affair. Ed Houden is now pastor of the MMC in Boston. A summary of his paper:

First, we must recognize the fundamentals that God is the source of all authority and that as Christians we are faced with the revelation of Jesus Christ. The historical Jesus is, by and large, inaccessible. He was God, but we know of only about ten percent of his life (the three years of public ministry). What he did for those other 30 years must not have been especially spectacular or more note would have been taken of it. Our knowledge of the historical Jesus is fragmented and spare.

However, Jesus the risen Christ, or the Holy Spirit (they are related, cf. John 14:15ff), is accessible to all Christians. It was through the Spirit that Paul came to know Jesus Christ. The Spirit is now God's vehicle as the central living source of authority. Jeremiah wrote, "A new covenant will be written in the heart through the Spirit" (Jer. 31:33).

People get upset about teaching on the Holy Spirit as a living source of authority. The radical reformers, during the time of the 16th century Reformation, turned to the Holy Spirit as their source of authority. As a result, they were "burned" by both Roman Catholics and moderate Protestants.

The troubling question is: can you really control a living God? People try and thus create idols. First, there is the story of Moses and Aaron; while Moses was up on the Mount receiving the words of the Lord, the children of Israel pled with Aaron that he build them a golden calf (Exodus 32). They said, "We want a god like the others, so we will know that we are O.K." We might say that they wanted "order" and "worship."

During the period of the judges, the Israelites were fearful of not having a king, so finally Samuel anointed Saul king and the monarchy was founded. Again, the desire to be like the others, to set up a mediator between the people and God.

In Jesus' time, the Torah (Sacred Books) was held up as the rule and guiding authority. The Latin church canonized certain books as Scripture so we now have our holy books, our rule. We have as the trinity God the Father (forgive the use of this historical sexist language), Jesus Christ, and thirdly the Holy Bible and/or the Catholic Church. We can now pull out Scripture verses as blank checks for whatever we want to do. The church has become our source of authority, and our clergy dress up in collars and robes - we elevate them above the people and invest them with authority - again, a kind of idolatrous substitution for

a dependence on the Holy Spirit in each Christian's heart.

In substituting the Bible for the Holy Spirit, the problem is that many Scriptural teachings came out of historical times that were very different from situations today. Therefore, these teachings are not really applicable today. The Bible must be read with the direction of the Holy Spirit, our only true source of the living God.

What are the sources or roots of idolatry? First, it is overvaluing order. Often we look at ethics from a social viewpoint, which is an important aspect. However, a social viewpoint is going to overvalue order as against change and the emergence of new things. Jesus said, I came not to bring peace but division (Luke 12:51). Changes have always been disturbing.

A second source of idolatry is splitting worldly and religious authority. God often raises up an unprofessional, an outsider, to do his work. We should not compartmentalize God. His sovereignty reaches over the whole world, including the secular.

A third source of idolatry is assuming that God's work is completed. If we believe that God has given his authority to the church or to scholars, then our God is an absent God. We might compare God to a magnet, and Christians to particles of steel. When the particles come in contact with the magnet, they are temporarily charged. So we can act with authority, when we are aligned with the Holy Spirit.

Three principles about the Holy Spirit are important. First, we must recognize the working of the Holy Spirit. The Spirit is unpredictable, like a wind that blows where it will (cf. John 3:8). The Holy Spirit is not limited to MCC but can show itself just as easily at the 47th Precinct, should it desire.

Second, the Holy Spirit today is the same spirit which has existed through history. This Spirit is our authority. People say that one needs the Bible in order to understand the Holy Spirit, but actually it is the other way around. One needs the Holy Spirit in order to understand the Bible.

Third, the Holy Spirit is recognized within the community of the saints. As individual Christians, we all have a fragmentary experience, and no one person's description of this experience is complete. Christ is in our midst. The sight of one person will cancel out the blindness of another.

The practical issue facing UFMCC is that we are now in the process of institutionalizing. It is important for us to think about our authority. Not all other churches exclude gays. However, our claim is that God has given UFMCC a special insight to share. Our authority has come from our living experience with God. UFMCC is unique in two ways in its beliefs: (1) God's love includes all people, including gays, and (2) God loves real people, as they are, including gays. These premises have profound implications.

PANEL RESPONSES AND AUDIENCE DISCUSSION:

Tom Pierce (New York): I agree with what Ed has said. A basic premise must be our belief in the freedom of the Spirit. In Karl Barth's The Epistle to the Romans one good thing he says is that when Paul talks about the law, we should translate this concept in 20th century terms as "religious systems." Can any institutionalized church be a witness for something as spontaneous as human freedom (and the freedom of the Spirit)? Can the church remain free to follow the Spirit? Do we perhaps need to think about developing strategies for avoiding structures which will squash the working of the Holy Spirit? I don't want to see UFMCC become just another religious system.

Joe Gilbert (Providence): I am not a theologian, I am not schooled, and I am a convicted felon. I will say that while our God is not absent, there is a practical need for authority in the local congregation. We had a difficult situation in the Phoenix church when I was there, and at one point I had to say to two young deacons, "Look, whatever your source of authority, you have to desist what you are doing, or go." But if I make such a judgment, I must be

prepared to be judged by the same standard.

Jay Deacon (Hartford): The hard part with ethics is the living not the theory. The Spirit is the risen Christ: If I go away, I will come again (John 14:28). Secular history took scant note of the historical Jesus, yet modern scholarship is bringing us some new insights in this area. There are diversities in the Gospel records; Matthew particularly is a legalistic gospel, arising as it did in the Syrian/Jerusalem church. They probably went far astray. We don't have to be afraid of the historical Jesus. With regards to the Pentecostal movement, my ten years in the charismatic experience could be summed up by the film Marjoe.

Hougen: Critical analyses are aids but are in vain if the Spirit is not present. The correction of the community is a check. False ideas will die out.

Gaass: Should we develop specific mores for gay Christians? For example, what about holy unions? What about one-night stands? There seems to be the fear "I don't trust others...or myself..." Whom can we trust? It is much easier to trust the written word or abstract forms than to trust our own experience or others.

Deacon: For every charismatic good there is a negative. For example, the Pentecostals don't understand freedom at all. They have twice as much legalism as other churches. Often there are personality cults. Speaking in tongues has been given an authority over everything else and at a time when I don't think this experience is really meaningful.

Hougen: God is the source of all authority since God is Creator.

PART THREE - "SOME CONSIDERATIONS IN SEXUAL ETHICS"

TALK BY MARGARET HOUGEN (Boston): In UFMCC there is an openness about sexuality which does not exist in the mainline churches. In fact, there is an enormous illusion, perpetuated by the church today, about what is going on. Sexually, the "should be" not only is not practised but is very problematic. The church's sexual ethic is basically that no sex is good except (1) in a heterosexual relationship, (2) in marriage, and (3) for the purpose of procreation. Throughout history this ethic has served useful ends: it has prevented the spread of venereal disease, has populated the world with people and has given direction in a very problematic area.

Primarily what the church tells homosexuals is that it is fine to be homosexual as long as you remain celibate. The danger in MCC is that we will begin squeezing our new understanding of sexuality back into old forms, like trying to pour new wine into old bottles (cf. Mark 2:22). In Christian sexual ethics, we should think about people, all of whom God cares for, and not just what is suitable. The question of what is loving should be at the center of our sexual ethics. But we know that sex is problematic and explosive. Let's not buy into the old laws. Our heritage has taught us that jealousy over one's partner is natural right, and possession of one's mate is extolled. These assumptions must be reexamined.

A more respected stand in MCC is that (1) we are anti-promiscuity, and (2) the highest sexual expression is one between two persons (although of the same sex) who have been united in holy union and who live exclusive of other sexual contacts. All other sexual arrangements, and they are many, are less respectable. This is a very static ethical position, and we need to examine the whole thing, without weighting the discussion. The time for a new reevaluation has come. The old patterns of sexuality are not working and new guidelines have not yet emerged. There are many sexual casualties now, and great damage is being done. Some people, when seeing these many sexual casualties, shout, "See, we should return to the old guidelines." People don't know that they are looking to us for what we can offer.

Women and gay people have had very little input in the past in the development of traditions about sex. In many cases, sexual ethics have been uninformed.

What really goes on in the baths? What is diminishing in relationships? What is enhancing? If we look radically at the roots of sexual ethics, we can come to worthwhile ends. In this enterprise of reexamination, we must trust God and trust each other enough to agree and disagree.

PANEL RESPONSES AND AUDIENCE DISCUSSION:

Ken South (Hartford): It is interesting to me that the two most serious aspects of the mentally-disturbed generally lie in the areas of sex and religion. In MCC these two areas converge. We want to avoid a legal ethic, but the extreme opposite of this is sex as habit (the "bar syndrome"). We must raise the question: what about sex when it becomes a compulsive habit? Can we be toppled by sex? Can a person spend his whole life in the bath? The question for MCC is where is our sexual prophetic voice?

Frank Scott (Pittsburgh): I think we live by a de facto ethic. We all have feelings about respectable and nonrespectable things. It is easy to think that a holy union is better than being in the bushes, but we must think about different kinds of situations. What about transsexuals? What about S&M? We need to look at the whole of sexuality, and not just gay issues. We should also deal with sexual issues as they are related to the Bible.

Paul Barstow (Wellesley College): Much of the Biblical teaching on sex is not just outmoded, it is bad. Perhaps we cannot even talk of a good Christian sexual ethic. Is the physical pain in S&M wrong when one of the partners wants it? Christianity and Judaism are anti-sexual. Was Jesus anti-sexual? Frankly, I look to Greek ethics. We could do some sound gleanings there. And while we're tinkering with sexual ethics, we should also tinker with liturgy.

Wells: Well, sexual ethics is not the same as Christian ethics. And the Christian faith is not the same as the Christian tradition. The important question is, how does divine grace alter our sexuality?

Gaass: I have growing doubts about the holy union. We have sanctified it, and it is tied up with all kinds of expectations. I don't know if we should perform holy unions.

Here are 2 comments. First, as Prof. Driver pointed out at the Brooklyn Conference, sex is a tremendous drive. For myself, it is not something I can keep in a box, and take off the shelf when I want to or just leave it there. There is something both heavenly and demonic about sex, and I venture to say that most of us here in this room have gone through tremendous traumas with regards to balking society, our families, and our church backgrounds, driven by our sexual passions. Secondly, I think we are remiss to throw out the whole bathtub of sexual ethics before we know what we shall put in its place. Our sexual roots reach back into our earliest experiences. If two gays want to share their lives together, exclusive of other sexual contacts, and they want God's blessing - even if the relationship does not last forever - should they not be allowed to marry? What fulfills one person's fantasies may not fulfill another's. One way is no better than another, if both are fulfilling.

What is the new ethic? Perhaps, it is the search itself which constitutes the new ethic.

PART FOUR - "SEXISM AND ETHICS"

TALK BY MARGE RAGONA (New York) - Paper attached, see p. 8ff

PANEL RESPONSES AND AUDIENCE DISCUSSION:

Nancy (Hartford): Are we really open to change? Christ has been presented as a straight white male, but He did not actually talk like that. He is thus a viable role model for women. I feel the putdowns as a woman are worse than the putdowns as a lesbian. Actually, men are as tied up as women.

Keith Brown (Hartford): I basically agree with what Marge has said. I would ask

the question, however; should women bother to stay within the church if they feel it is so inherently rotten?

I would like to say that I have never been ~~se~~ discriminated against so much as when I came into MCC. I was ridiculed because I still wore makeup (I think I look pale otherwise) and because I wore skirts (I finally bought some respectable jeans). But there is tremendous pressure within the lesbian community for one to conform to a certain kind of liberated image.

PART FIVE - "TEACHING ETHICS"

Note: Mr. Medeiros, a friend of Jay Deacon, began by stating that he was a straight white male. He said that MCC is an experiment and that there are various choices which obviously lie before us. He really didn't know how one could teach ethics, and finally said that one should just "live it and be it." It is important to be in touch with one's humanness.

SOME ISSUES IN CHRISTIAN ETHICS

F. Jay Deacon

Prepared for: Conference on Christian Ethics
Commission on Faith, Fellowship and Order / Christian Education Commission
Hartford, Connecticut, April 24, 1976

THE APPROACH you and I take to Christian ethics inevitably goes right to the heart of the distinctive way in which each of us interprets the Christian gospel.

Moreover, the question is one who may not beg. Questions of theological orthodoxy may be avoided without any significant consequences, but questions of moral orthodoxy (the Christian thing to do) face us relentlessly, daily, demanding decision. The synthesis offered here draws from several significant views but is not precisely representative of any of them.

Answers proposed by modernday churches are familiar. Daniel Day Williams has characterized five major traditions:¹

1. Roman Catholic. The dogmatic authority of this church held firmly from the Council of Trent to the Second Vatican Council. This long reign leaves a residue of powerful influence, but the Roman Church has since lost hold of moral authority and recent moral statements have bemused as many Americans as they have swayed. It is a system founded on the notion of natural law, the truths about human obligation which follow from the structure of human existence and which therefore reason can discover and define. But the Roman Catholic definition of what is natural law has, naturally, been difficult. The system has lost credibility in a changing world because it has been perceived as one in which every position is defended as long as possible and then surrendered. Tillich faults Roman Catholic claims to static supernaturalistic infallibility: its important utterances presuppose, in order to be applicable, the unbroken unity of the church, which no longer exists.²
2. Anglican. The key theological principle here is incarnation. The Incarnate Lord sums up within his own being the meaning of the whole creation, bringing all human values into face-to-face confrontation with the perfect love which judges, forgives and redeems.
3. Protestant: Lutheran. A sharp split between the spiritual and secular realms requires the Christian to act according to the regulations of the civil realm within which s/he finds himself/herself. This view prepared the way for National Socialism in Germany, which abused its Continental philosophical underpinnings. Having surrendered the social justice implications of Christian ethics, German Christians merged individual conscience with the group conscience within the realm of state. This primitive-tribal response proved inadequate to the political realities of Nazi Germany.³
4. Protestant: Calvinist-Puritan. Unlike the Lutheran view, no separation between "realms" is seen: all is rightfully God's realm. Often, the historical outworking of this view has been to see all as rightfully the church's realm, to control!

¹What Present-Day Theologians are Thinking (New York: Harper, 1967), 110ff.

²Paul Tillich, Morality and Beyond (New York: Harper & Row, 1963), 84.

³Tillich, MAB, 184f.

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5. Protestant: Liberal. Here a new social order has been seen arising out of Christian love. The systems associated with liberal protestantism have been criticized as unrealistically utopian. Much of the criticism was generated from within liberal protestantism, and none was more important than Reinhold Niebuhr's Moral Man and Immoral Society.⁴ An ethical instinct was presupposed by liberal protestants, whose thought continues to undergo prophetic criticism. New solutions have more recently been proposed as a result.

The Lutheran view simply substitutes current secular law and values for religious law. The Calvinist-Puritan ethic sought to impose church law on secular society. The Roman Catholic Church claims an unchanging, infallible, supernatural law. Anglican and liberal protestant ethicists have regularly proposed to realise their ethical values in concrete situations by means of absolute principles and laws.

Thus, the work of "doing ethics" has been reduced to legal codes. I shall take the position, below, that this is incongruent with the Gospel ()--the message of reconciliation and reunion with God as the Ground of our being--that becomes the internal source of morality. The Church's preaching "has been transformed into a multiplicity of laws, partly doctrinal and partly ethical."⁵ The message of Grace has been profoundly lost. Laws have driven a wider separation. Liturgical prayers for forgiveness--not a feature of early Christian worship⁶--have become a necessary instrument for releasing the uneasy conscience produced by violations of traditional and sometimes absurd rules of behavior.

Sometimes, complains a theologian in a recent journal article, it is easier to figure out what is the right thing to do than it is to figure out what the ethical choice has to do with Christian theology or Christian ethics.

Offered the Bible as a rule book of specific laws, many thinking persons must turn away in dismay. There is no longer anymore point in denying it: biblical laws and biblical morality are nearly always determined by the culture of the day. What possible value is to be derived from a book in which the Ultimate is depicted as ordering genocide, the property-status of women, levirate marriage, slavery, or the incredible punishment called hell? Further, is it any longer possible to posit an absolutely good and just God, over against an utterly depraved and perverse humanity, as the fountainhead of all that is morally right? These issues require our attention, for acknowledged or unacknowledged, they form much of the thrust of current doubt about the formerly undisputed foundations of traditional approaches to ethics.

The traditional Christian ethic frequently appears to attempt just the assumptions mentioned above, having taken a rather dualistic course. Humankind is conceived as confronted with a choice between absolute good and absolute evil, and as condemned if the evil is chosen and the law is not fulfilled.

Human freedom is viewed as little more than the possibility of sinning--and so the very source of enslavement. But those words, "Good" and "evil," do not express some substantive "thing." In its inmost being reality is neither good nor evil, but is symbolized as such according to the categories of this world--a world alienated from itself.⁷ In a similar argument, Fletcher refers to love, too, as a predicate: "Love is not a thing, a property. It is not a substantive ..." ⁸He faults Reinhold Niebuhr and Karl Barth for seeing love as a substantive property intrinsically present in

⁴(New York: Scribner's, 1932).

⁵Tillich, MAB, 13.

⁶Edward Schweizer, Church Order in the New Testament. Studies in Biblical Theology No 32. (London: SCM, 1961), pp 223, 227.

⁷Nicholas Berdyaev, The Destiny of Man. Biblical Authority for Today. (London: Bles, 1937), p 18f.

⁸Joseph Fletcher, Situation Ethics (Philadelphia: Westminster, 1966), p

certain acts, giving some laws objective validity.⁹ In the present state of alienation, good and evil become real categories. They are not features, in Berdyaev's view, of the kingdom of God, which is beyond good and evil. God is the source of all that is. A theology that belittles humanity or pictures God as wrathfully punishing the human race as though humans were responsible for all chaos and suffering is inadequate and only widens the chasm of alienation. And it credits humanity with divine power--a distinct misreading of the balance of power as it actually exists. The Hebrew Bible's Yahweh is not often the dualist's God, but instead is a totality of inner opposites. The mystery of divine light and darkness--especially visible in Job's contention with Yahweh--challenges naive views of morality:

it It is just by following Christian morality that one gets into the worst collisions of duty ... The fact that Christian ethics leads to collisions of duty speaks in its favor. By engendering insoluble conflicts ... it brings man nearer to a knowledge of God. All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his "oppositeness" has taken possession of him... It cannot be denied that the great symbol of the Christian faith, the Cross, ... has been emphatically held up before the eyes of Christian ... This picture is completed by two thieves ... One could hardly imagine a better representation of the "oppositeness" of the central Christian symbol. Why this ... should signify redemption is difficult to see, except that the conscious recognition of the opposites ... does bring with it a definite feeling of deliverance....¹⁰

Christ is thus, in the profoundest sense, the Mediator, effecting reconciliation. The moral quality of Christ's reconciling act is love, the single absolute law in Christian ethics. "Love in all its qualities drives toward reunion."¹¹ We shall not pause to differentiate biblical terminology for love, for it is not clear that each of the major terms does not have as much latitude as the English "love," and because they all have in common that they are facets of the drive toward reunion with essential being in everything. Love overcomes alienation, and thus fulfils the divine imperative.

A moral act, defined by Tillich, is a free and centered act by a person that leads to the integration of the person within a community of persons. An antimoral act is not a transgression of a law but a contradiction of the self-realization of a person, and leads to his/her disintegration. An antimoral act disrupts the centeredness of a person, giving predominance to partial aspects of the person, leading to enslavement and compulsion.¹²

If the only law is love, Tillich offers no definition of love: "This is impossible because there is no higher principle by which it can be defined. It is life itself in its actual unity."¹³

What, then, of religious law?

Law cannot reunite the actual with the potential. It is an expression of the split between the two, and of our estrangement from our essential self. When imposed with the purpose of regulating behavior, it characteristically produces the contrary result.

Tables of law can never wholly apply to any given situation. They only suppress the creative potentialities of the unique situation. Because there is only one absolute,

⁹Thus, on Fletcher's view, John Bennett's position is flawed, when he says "There are situations in which the best we can do is evil" (Christianity and the Contemporary Scene Morehouse-Gorman, 1942, 119).

¹⁰Carl Jung, Answer to Job, in The Portable Jung (New York: Viking, 1971), 586f.

¹¹Tillich, MAB, 59.

¹²Tillich, MAB, 20.

¹³Tillich, MAB, 94f.

love, we can never in reference to any other principle speak in the language of absolutes. These principles are not absolutely relative, but are relative to something: love.¹⁴

Tillich argues that religious law nevertheless has a place, since every person, even the most creative, needs given structures that embody the experience and wisdom of the past and liberate him/her from the necessity of engaging in a major ethical debate upon facing every situation requiring decision. Subsidiary principles such as trust and truthfulness, or the prohibitions against killing and violence, preserve human energy for more ~~creative~~ purposes.¹⁵

~~True~~ enough: one's energy must be reserved for significant and creative situations, and law is a concession to human limitations. Legalism settles issues quickly and conveniently by avoiding the depth and conflict of decision.

In Dostoevsky's The Brothers Karamozov, the Legend of the Grand Inquisitor has Christ returning to earth. He is arrested at once. In the dead of night the arresting Inquisitor visits the Christ secretly, embarrassed. He wants to explain that most people do not want freedom, they want security. If he really loves people, Christ will want to make them happy, not free. They want law, not responsibility: they want the neurotic comfort of rules. The Christ, he says, must not come back and start in again on that business about freedom and grace and commitment and responsibility. Let the Church go on handling things. Please go away!¹⁶

Ernst Kasemann brilliantly demonstrates in Jesus Means Freedom¹⁷ that the Church has been handling things in a wobbly manner for two millenia, making all kinds of attempts to get around the decision about law and freedom.

As F.C. Bauer saw, the Church chose to mediate between disputing parties. It accepted Paul as the missionary to the Gentiles while it accepted from Jewish Christianity the legacy of nomism, based on the Old Testament and reduced to law. Some of these notions are found in the New Testament itself. But anyone who speaks of the law in a way detrimental to the reconciling Cross and christology must himself expect to be corrected, even if he is a biblical author. Jesus means freedom from the law. The royal freedom Jesus displays in his treatment of the Scriptures proves the point.

The early Gentile Christians understood freedom: "Freedom was perhaps never in the history of the church been more passionately preached and live than it was then."¹⁸ It was not understood or preached by the Jerusalem church or its legalistic leader, James. A split came early in Christianity--the freedom faction of the Gentile church in Mark and the conventicle church in John separating from the Jerusalem party.¹⁹

¹⁴Fletcher, SE, 43ff.

¹⁵Tillich, MAB, 94. Any discussion of essential issues in ethics must make reference to justice, which is often viewed as a subsidiary principle subsumed under the absolute love. Tillich Love, Power and Justice is an important argument for considering justice a constituent element of love, not a subsidiary principle (London: Oxford, 1954). Fletcher, SE 63f, seems to offer the disappointing definition of love as benevolence or goodwill, a definition incapable of bearing the weight of the profound understanding assumed above, esp. p3.

¹⁶Cited in Fletcher, SE, 81f.

¹⁷(Philadelphia: Fortress, 1972).

¹⁸Kasemann, JMF, 49

¹⁹We cannot avoid a consideration of Mt 5:17-20, where not an iota, not a dot, of the law is to be relaxed. The First Gospel ranges far afield, at times, from congruity with the message of Jesus. It is a product of the legalistic Jewish Syrian church, descendant of the Jerusalem church (whence it fled to Syria upon the destruction of

Today, the reconciliation between Jesus' freedom in the Spirit and backward-looking legal form is no more likely. To quote Kasemann again; "To give and to respect freedom is, in fact, the work of the Holy Spirit, and the Holy Spirit is rarely comfortable and never without surprises; indeed, it often brings disrepute with it."²⁰

It was momentous for the history of the whole church that Paul took the position that the Gospel meant freedom from the law.

The Gospel of John issues the call to freedom, in words we can find no reason to misunderstand: "The truth will make you free. I am the way, the truth and the life." This speaks of a kind of revelatory act that takes away one's blindness and bondage.

The Church has not easily accepted the Gospel. It has always been scandalized by Jesus himself, who "bestows freedom so openhandedly and dangerously on those who do not know what to do with it."²¹ But humankind's essential freedom is the presupposition of the experience of the moral imperative.²² Every free act, every moral act establishes an individual self as a person. Only free persons can exercise the freedom that is essential in the forum of decision-making. The will of God for us is precisely our essential being with all its creative potentialities. It is the gift of God.

Finally: if a changing world makes static rules impossible, can the unconditional claim with which every moral demand imposes itself upon human conscience, and can the absolute law of love, be maintained if the contents of the demand are different in every situation and every period of history? Indeed, in what sense may we find love manifested in the biblical documents, which so heavily reflect culturally conditioned views on morality that so often disappoint modern-day readers?

Law is the attempt to impose what belonged to a special time on all times. Tillich introduces a biblical notion of "time": the *καιρός* (kairos), "the right time"--the historical moment when something new, eternally important, manifests itself. It is the power of the prophetic spirit. A process-theological perspective, similarly, would speak of an evolving, emerging consciousness on a cosmic level. What may have been a remarkable advance in the notion of, say, equality, for a writer of the Hebrew Bible, has now been succeeded and surpassed, just as those outmoded views of equality which Jesus opposed (though in one recorded instance he founders on outmoded exclusivist attitudes, then changes his mind; Mark 7:24-30. We may expect further developments. We may not regard our insights into the depth and breadth of the meaning of equality as the last word, since those insights may be outmoded by a more profound understanding of equality in a new kairos!

Each period of history must hear the Gospel anew. Critical biblical scholarship and theology, together with the Spirit's work in human experience, have allowed this age to hear and experience the Gospel; the word about Jesus, the word about love--anew. The church may often be thoroughly shocked by what it hears, and demand that we keep on reproducing what others have said before us. We may not. Yet the hard part is not the theory, but the practice. As there is no ethics without freedom, so there is no freedom outside of discipleship to and communion with Jesus, for whom being human involved immersion in the choices of real life and real death.

Jerusalem). The Jerusalem church proclaimed itself unabashedly to be Israel--the true Israel being characterized by the right interpretation of the Law. With the passing from the scene of the Twelve, that church, while still in Jerusalem, about AD44, fell under the authority of Jesus' brother James, who never, apparently, responded to Jesus during his lifetime (Schweizer, COITNT, p47, note 149; see also John 7:5 and Acts 12:17, 21:20ff, and Gal 2:3f).

²⁰Kasemann, JMF, 54.

²¹Kasemann, JMF, 149

²²Tillich, MAB, 20.

*Mark + John closer to Jesus. Cf. Morton Smith
The Secret Gospel (of Mark)*

I went Easter Sunday to do a workshop on Women & Relig + an Easter Dawn Service to "A Woman's Place." Discussion on Xian & other relig. myths. Your myths don't fit. Women myths - aut woman & your God myth is all male. We want a woman myth that fits our needs. Are we rather in a post mythic state?

SEXISM AND CHRISTIAN ETHICS

Thank you,
Ken Smith,
wrong,
bad,
outmoded.

For nearly a year, the Lesbian women of the New York Metropolitan Community Church have been seriously attempting to draw other women to the church. In the course of this outreach, over and over again our overtures have been countered by distrust of the Judeo-Christian portrayal and ideation concerning women. The church in general, not just specifically M.C.C., is not to be trusted because of its feelings about women. And for feminist women, this is the parting between them and the church.

In tracing the historical Christian view of women, there certainly seems to be ample evidence of women being considered inferior, lacking in moral sensibility, and even dangerous. These feelings are being carried over into many of our prayers, rituals, scripture lessons, and most certainly into our hymnology.

Minister preached on adultery + the old fellow who came up after ward + said "Now you've stopped preaching + started meddling."

Since the very beginning of written scripture, Judeo-Christian writings imply that there is something very wrong with being a woman. Probably the earliest condemnation of women, and the one which has produced the most lasting effect has been the scapegoating of Eve. Christian ethics, in my head at least, always boils down to three ideas -- saying "No" to temptations to act in ways that would not be, in Paul's word, "edifying;" being responsible for our own actions, right or wrong; and a sense of justice based upon "loving your neighbor as yourself." To tie this to the Adam and Eve story, Adam not only did not say "No," ^{but} when caught with the goods he refused responsibility for his own actions, and in his "love" for Eve, put his own behavior off on her by saying "the woman Thou gavest me, she gave it to me and I did eat." An illustration of cowardice that has long been used to show that women are sources of sin and evil, the Adamic fall makes a good point that myths often are outgrown, but the damage they do lives long after the need for the myth has ended. Nearly 100 years ago, Elizabeth Cady Stanton had this to say about the Adam and Eve story:

Note the significant fact that we always hear of the "fall of man" not the fall of woman, showing that the consensus of human thought has been more unerring than masculine interpretation. Reading this narrative carefully, it is amazing that any set of men ever claimed that the dogma of the in-

feriority of woman is here set forth. The conduct of Eve from the beginning to the end is superior to that of Adam. The command not to eat of the fruit of the tree of Knowledge was given to the man alone before woman was formed, (Gen. 2:17). Therefore the injunction was not brought to Eve with the impressive solemnity of a Divine Voice, but whispered to her by her husband and equal. It was a serpent supernaturally endowed, a seraphim as Scott and other commentators have claimed, who talked with Eve, and whose words might reasonably seem superior to the second-hand story of her companion -- nor does the woman yield at once. She quotes the command not to eat of the fruit to which the serpent replies, "Dying ye shall not die," (Gen. 3:4). In other words, telling her that if the mortal body does perish, the immortal part shall live forever, and offering as the reward of her act the attainment of Knowledge.

Then the woman, fearless of death if she can gain wisdom, takes of the fruit; and all this time Adam standing beside her interposes no word of objection. "Her husband with her" are the words of verse six. Had he been the representative of the divinely appointed head in married life, he assuredly would have taken upon himself the burden of the discussion with the serpent, but no, he is silent in this crisis of their fate. Having had the command from God himself he interposes no word of warning or remonstrance, but takes the fruit from the hand of his wife without a protest. It takes six verses to describe the "fall" of woman, the fall of man is contemptuously dismissed in a line and a half.

The subsequent conduct of Adam was to the last degree dastardly. When the awful time of reckoning comes, and the Jehovah God appears to demand why his command has been disobeyed, Adam endeavors to shield himself behind the gentle being he declared to be so dear. "The woman thou gavest me, she gave me and I did eat," he whines -- trying to shield himself at his wife's expense! Again we are amazed that upon such a story men have built up a theory of their superiority! (1)

Stanton's commentary is amusing to us today, but ironically it points us to another side of an old story. Eve (Life, literally) has been identified with matter, evil, sex, and because of this women have been treated within the Judeo-Christian world with fear, dread, loathing, belittling ridicule and patronizing contempt. (2)

A second old myth which we have outgrown, but which still haunts us as women in the church is even stranger and its effects are more insidious because while they are often accepted as being enormously valid, the foundation upon which they rest is peculiarly insubstantial. The root of this story is in a few verses which precede the account of the flood, just prior to the Noah story:

X Myth of women as frightening sexual beings.

3

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with men, for that he is also flesh: yet his days shall be a hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, that they bare children to them, the same became mighty men which were of old, men of renown. (Gen. 6:1-4)

Now, on the face of this story, it seems scarcely a reason for the flood, but since we've just had evil introduced by woman, why not blame the flood on her also. A pseudepigraphal work picks this story up and explains why the flood, and this is taken from the Testament of Reuben (of the Testaments of the Twelve Patriarchs) and the Book of Enoch which tells a similar story. X

For evil are women my children; and since they have no power or strength over man, they use wiles by outward attractions, that they may draw him to themselves. And when they cannot bewitch him they overcome by craft. For moreover, concerning them, an angel of the Lord told me, and taught me, that women are overcome by the spirit of fornication more than men, and in their heart they plot against men; and by means of their adornment they deceive first the minds, and by the glance of the eye instil poisons, and then through the accomplished act they take them captive. For a woman cannot force a man openly, but by a harlot's bearing she beguiles him. Flee therefore fornication, my children, and command your wives and daughters that they adorn not their heads and faces to deceive the mind: for every woman who useth these wiles hath been reserved for eternal punishment. For thus they allured the Watchers who were before the flood. (emphasis mine) For as these continually beheld them, they lusted after them, and they conceived the act in their mind; for they changed themselves into the shape of men, and appeared to them when they were with their husbands. And the women lusting in their minds after their forms, gave birth to giants, for the Watchers appeared to them as reaching even unto heaven. (3)

While this story fell into disfavor, it was retained in Jewish Apocalyptic literature and rabbinic literature, and it was resurrected by Paul, who used it in I Corinthians 11 this way:

But I would have you know, that the head of the man is Christ; and the head of the woman is man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with the head uncovered dishonoreth her head: for that is even all one as if she also be shorn: ...for a man indeed ought not to cover his head, forasmuch as he is the image of God and glory of God: but the

woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. (emphasis again mine.)

Augustine, hundreds of years later, picks up this same bit and defines males alone as the full image of God. Woman, by herself is not this image, but only when taken together with the male, who is her "head". Augustine justifies this view by fusing the Genesis text with I Corinthians 11: 3-12.

How did the apostle tell us that the man is the image of God and therefore he is forbidden to cover his head, but that the woman is not so, and therefore she is commanded to cover hers? ...the woman, together with her husband, is the image of God, so that the whole substance is one image, but when she is referred to separately...then she is not the image of God, but...the man alone...he is the image of God as fully and completely as when the woman is joined with him in one. (4)

Paul's traditional view of women, coupled with the church's teachings that they were not in the image of God would have been enough to keep today's woman out of the churches, but there were comments around that emphasized and re-emphasized women's role as scapegoat. Martin Luther once said, "God created Adam lord of all living creatures, but Eve spoiled it all."

Are we still carrying these traditional views of women? Most people would deny that they do, but there are insidious ways of putting people down, particularly through humor. Recently at MCC New York the occasion arose to put a note in the weekly church bulletin about a play being directed by one of the Board of Directors. The name of the play was "Oedipussy", which is both tasteless and a very marked put-down, in our society, of women. (Viz. Stokely Carmichael's comment "I guess women ought to have "Pussy Power".) The question came up whether such a title ought to be published in the church bulletin. Women in the office said no. Men in the office thought the title was funny. The Board of Directors member felt he had a right to have the note in. It went in. Was this a question of Christian ethics or was it not? Our acceptance of traditional views of women and our treating women as though nothing had changed in two thousand years bears looking at through Christian and modern eyes. What might have been all right in another day and time is not responsible behavior today.

Palm Sunday we sang a hymn at the request of the senior minister. The second verse carried this couplet:

The company of angels Are praising thee on high
And mortal men and all things created make reply. (5)

When women are not being spoken of in deprecating terms, they are being totally ignored. Mortal men -- all things created -- which supposedly includes women, but systematically excludes them. Another hymn which gives this picture is "Joyful, Joyful, We Adore Thee", which carries lines like, "Thou our father, Christ our brother" and "Father love is reigning oer us, brother love binds man to man." (6) All of which exclusively speak of God in masculine terms. This exclusive identification of Jesus, the God-man, who was young, male, Semitic, with God as the divinity which assumed this and only this particular human form (and which is so popular with modern theologians) leads Mary Daly to say:

Jesus of History
The basic premise of this kind of orthodoxy is that "God came" in the man Jesus, and only in Jesus -- hence the difficulty, which is described by its advocates as the "scandal of particularity" (meaning all forms of particularity). This position equates religious experience with a kind of "leap of faith" -- a leap which many have come to recognize as inauthentic and even idolatrous. (7)

The universalization process is characterized by refusal to recognize the evident fact that the "particularity" of Jesus' maleness has not functioned in the same way that the "particularity" of his Semitic identity or his youth has. Non-Semites or persons over, say, thirty-three have not been universally excluded from the priesthood (or ministry) on the basis that they do not belong to the same ethnic group or age group as Jesus. By contrast, the universal exclusion of women from the priesthood and until recently from the Protestant ministry, has been justified on this basis. The functioning of the Christ image in Christianity to legitimate sexual hierarchy has frequently been blatant. (7)

Women today look for what is essentially an egalitarian model in role relationships. Daly relates this to matriarchy being essentially egalitarian rather than hierarchical or authoritarian. "On top" thinking, for her is essentially patriarchal. Women find that in ecclesiastical hierarchies, "on top" thinking, imagining, and acting essentially puts males at the top and females in subordinate positions.

There are exceptions, but the exceptions are rare. (8)

E. Housen
Make us a patriarchal, hierarchical system like all the others.

In the matter of exceptions, when scripture and Christian thinking about women is brought up, eventually someone will bring up Mary. Christ's own attitude of disavowal of her importance is overlooked (John 2:4, Matthew 12:46, Mark 3:31, Luke 8:19). Mary is held up as the model for women, but the very combination of Mother-Virgin is impossible for any woman, not to mention Lesbian women, and it leaves women again with the Eve myth for a model. Catholicism's raising of Mary to the highly elevated position she has held in that church seems to be a holdover from the "Goddess" by her many names. Mary, however, permitted virginalization of women, and for the first time they were emancipated from male sexual domination. But there was still domination -- a woman carries her father's name from birth, her husband's from marriage -- because even the celibate religious was dominated from a distance and indirectly but dominated nonetheless. She was forced to remain, until recently, physically, psychologically and socially cloistered. Mary was held sacred, but only inasmuch as she related to a particular sacred male figure. Mary produced a worship of womanhood which was entirely illumined, serene, one which had achieved victory over the base element already described. Mary was, in effect, the Goddess reborn, but it was a Goddess which was about as bland as oatmeal, a blandness which does not fit with today's feminist and certainly not with today's Lesbian woman. Mary again provided a role model which was seen in Protestant terms as complementary to males. (*Monogamous heterosexuality - which doesn't fit into gay model at all.*) Women who do not behave in the bland fashion prescribed by the two major Christian branches are feared. They are seen as "castrating", masculine, having power (probably still relating to the old Watchers myth). And this is not just the modern thought of Freudians. Cato in 195 B.C. said it this way, "Suffer women to arrive at an equality with you, and they will from that moment become your superiors." Balzac had a similar idea, "A woman who is guided by the head and not the heart is a social pestilence: She has all the defects of the passionate and affectionate woman, with none of her compensations; she is without pity, without love, without virtue, without sex." Here in MCC's we have the imperative on us to promote changes that do not repeat the categorization of women in the old traditional ways. We are not dealing with traditional women.

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to saint, but not to saint is the blind fashion prescribed by the two
major Christian denominations tested. They are seen as "untestable".
association, another power (possibly still relating to the old goddess
myth). And this is not just the matter of the old goddess, Mary
in the 19th C. said at this way, "Better seem to suffer as an ordinary
with you, and they will know that woman is your superior."
Baird had a similar idea, "A woman who is guided by the hand and not
the heart is a useful assistant; she has all the secrets of the
goddess and attendant woman, with none of her responsibilities; she
is without gift, without love, without virtue, without sex." Mary
is not to have the reputation of an old woman's changes that she has
toward the celebration of women in the old traditional ways. We
are not dealing with traditional women.

Feminism, for us in the church, has become a moral issue, or if not moral, at least an ethical problem. It is similar to the problem faced some years back by a white society which had excluded blacks from decision-making positions, from equal opportunity, and from equal socialization. (If white male middle class socialization ought to be equalled, which poses still another problem!) What are we going to do with women who do not ask but demand equality and who no longer wish to do the scut-work of the religion without getting in on some of the power positions. From the women's point of view, there is an ethical imperative, and there are some constructive ideas to be offered. Perhaps a quick summation of dimensions of distinctively moral activity will help:

1. Moral activity comes into being within relationships between persons and others. The other is usually another person. It might, however, be directly or indirectly an institution like the state or a law or a course of events, though persons are always involved in these as well.
2. The relationships are of mutual dependence, mutual reliability, and it is out of this mutuality that moral obligations and claims emerge. At some times persons voluntarily assume the role of a person who is to be relied on and obligations are thus assumed.
3. The relationships are not static; interaction is occurring in them. The interaction provides the occasion for responses and initiations, for change, process, reform, revolution, or other exercises of influences and power. Interaction is the necessary condition for intentional alteration of states of affairs or courses of events.
4. The interaction is between terms which represent states of some determinacy: between persons or institutions that are actual, designatable, and limited. Persons have both limitations and capacities that are the consequence of who they are, their past experiences, their learning, their courage.
5. There is a measure of indeterminacy in the interaction. The relationship between self and other can be altered through their actions on each other and both the self and the other can be altered as a result of the interaction. What "I am" is to some extent designatable, but as a result of the action I shall not be precisely what I am now. The "other" has a malleability also which makes it possible for him or her, or it, to become other than what it is now.
6. There are interstices between one person and another, and between the past, the present, and the future, in which capacities and powers can be exercised. There are occasions when the use of speech, physical power, money, votes, and so on can make a difference to persons, states of affairs, and courses of events.

7. Persons are agents; they exercise capacities and powers in accordance with purposes. They can reflect upon these purposes and govern their exercise of capacities -- they can act -- in accordance with them.

Looking at these seven points in a Christian perspective, and in light of dealing with the women in your church -- or if you are a woman, with the men -- they apply in certain easily distinguishable ways.

1. Relationships with people: We deal with people all day long. Usually the other is a person. It may be an institution like the Board of Directors, but these are usually persons.
2. Our churches do not function unless there is mutual dependence and mutual reliability. We have expectations that if we do "x", "y" will follow because it does for every one else. It should not change because the person doing "x" is of a different sex or race.
3. In our relationships in the church there is certainly interaction. We should be open for change, for altering processes that are not working correctly. Our exercise of power should be Christian, and follow the concept of the Golden Rule, if nothing else.
4. We must look at the capacities of the person we are dealing with: ability to change, age, limitations in intelligence, etc. If there is an impossible situation, accept it and do not provoke difficulty where there is no hope of making changes, but make changes where there is a possibility of growth and progress.
5. Permit change in yourself, and try to promote change in others.
6. Take advantage of the times when you can speak out in someone's behalf, defense, etc. Use your vote wisely. You can make a difference in another's life.
7. Read, study, learn about ideas that may seem frightening. You might just see it in a different light, and in that new light act differently.

Paul says "there is no Jew nor Greek, no male nor female -- we are all equal through our baptism. If we are, then the moral imperative is on us to act as though we are."

Prophetic voice: Where is the voice saying "we are different and if we see our sexuality differently, why do we not see male/female definitions differently. If we, as women, want to be defined differently -- and there is an advantage to us to be defined differently. Isn't there also an advantage for males to be defined differently.

I often think that gay males - from the viewpoint of a gay female - that there is a super-macho thing in some gay males which puts down women even more - or a competitive feeling $\pm$ females, etc.

Howard Wells

If we are free as we are, then there should indeed be no difference.

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Summary of the talk given by Dr. Tom F. Driver, Paul Tillich Professor of Theology and Culture at Union Theological Seminary, at the MCC Christian Education Conference, Brooklyn, January 31, 1976.

First, as I have sat here and listened to your discussions, let me say that I have been impressed by your seriousness about the Gospel, your passion and your search for your identity.

What is theology? It is the answer to the question, What shall be taught by and in the church to make clear its calling. But I am afraid that all we ever have are interim reports. However, theology is the task of all of the people of the church.

What is the importance of your church? One importance is the moral support that you can give to those gay people living in the hinterlands and elsewhere, who cannot come out of the closet, except at great cost, and who ^{often} live out their lives in isolation.

Three topics came to mind that we might talk about today: (1) the Gospel as Divine acceptance, for all kinds of people; (2) justice and liberation and the Gospel as a promise of human freedom (The question of the sexes is a horrendous justice question and does deserve very special attention.); and (3) Christianity and sexual fulfillment. It is this third question I would like to discuss. What has Christianity to say to horny people?

The story of the church and sex is a sorry history. First, the silence of the four Gospels on sexual feeling is a problem. What was the sexuality of Jesus? Do you have any idea?

Then, St. Paul, although he makes many liberating statements, is negative towards sex, even to the point of animosity. Was the thorn in his flesh homosexuality, or of another sexual nature?

The monastic movement is against all of the flesh. The ideal is celibacy or monogamous marriage, the monastery or the use of sex only for reproduction. It is only near the end of the 19th century that the church begins to discuss sexuality, and then it seems dragged into it. Even today there is a latent animosity in the church toward it.

Two positive Scriptural motives can be noted, however: (1) The concept of the whole person, body and spirit, is emphasized in the Old Testament and is carried over into the New Testament. We have the resurrection of the body preached as well as the saving of the soul. (2) Jesus is not only depicted as the Messianic liberator but as a man of love. Persons, often ostracized by society, came to Jesus and found liberation and love.

So, the Christian conscience is schizophrenic.

In gay and women's lib something radical is being proposed, namely, that there is a close link between spiritual and sexual life. This is a fact that has been understood by many non-Christian religions. In the Christian religions, the fact that we are passionate creatures has been best understood by the mystics and certain ^{heretic} sects.

We have the commandments, Love God, and then, Love thy neighbor as thyself. I think personally the distinction between eros and agape is false. Perhaps Jesus was even married. What if the phobia of sex was not in Jesus' mind but in the culture? Perhaps the writers of the Gospels have tried to separate these concepts and therefore don't say anything about eros in their records.

Jesus was not a touch-me-not. The Gnostic tradition holds that his initiation rite was of sexual stuff. For a theory of Jesus as a homosexual love, cf. G.W. Knight's Christian Renaissance. Also, Morton Smith, Secret Gospel. I am not saying that these interpretations are right, but we now have touch with some of these older traditions.

Most of the witches burned were women who were condemned for seducing people, for midwifery and for other sexual acts.

Sexual passions are very strong, and have a godlike quality or power. Not being fully subject to rational control, they seem divine or demonic. But I think the Gospel allows us to affirm them, to say sexual feelings are a part of divine life, to offer them to the mercy of God. God can move these gales for his glory. Yet most churches still hold sexual passion at arm's length.

What are sex, sexuality and love? Sex refers to both the biological anatomy and the acts. Sexuality has to do with the style of sexual expression. Love is the act or acts

in which sex and sexuality are given to a relationship. I do not know how to deal with promiscuity but feel that a drive for mutual good must be included.

If God is love, I believe God is also sexual. Otherwise, sex is a curse, a sin against creation. Is God alone in Himself?

What about the universal and particular in God? We cannot get it all together. Perhaps the Gestalt psychology division of figure and ground (or context) can help us to understand the dilemma. We often talk about God as the figure in a story; however, at other times, we think of him as ground, as stretching beyond the horizon, as infinite. We cannot ever understand God as ground, as the infinite.

Another idea that interests me is continuing revelation. If God calls MCC into existence, He has assumed a certain figure. But we cannot know what face He might assume tomorrow. It is interesting that the Old Testament presents God in dramatic terms.

P.O. Box 122
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February 4, 1976

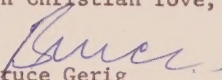
Dear Pastor Gil,

I thought you might be interested in seeing a summary of Prof. Driver's talk, which was given at the Brooklyn Christian Education conference. It seemed to me that both Dr. Driver and Papa Paul suggested that support for the idea that a Christian can be both pure in heart before God and actively gay must come from a Divine witness in our hearts but is not a position that can be firmly supported from Scripture or the Christian traditions. I was also most intrigued by Dr. Driver's concept of God in Gestalt figure/ground terms.

With regards to the proposed theological position paper, on the positive side, I found it diligently-written, theologically-attuned and imaginatively-conceived. However, I would hope that the final report is more inclusive of all of our members' faiths (so that we might have the widest ministry possible), that it is written in the most simple of terms (so that its appeal is broad), and that, most of all, it does not fall into the trap of constructing a condemning morality (it seems it is so easy for man to build rules which he wants to force on other men, and women).

If this sounds negative, I would hope it is rather reflective. I pray daily for our church, that we might have love and faith and unity, and that God may continue to work through us to help our gay community. I pray also for you daily, and our other fine, dedicated leaders. It seems to me that He is just beginning a great work in our church, the effects of which cannot be imagined. How exciting it is for me to be a tiny part!

In Christian love,


Bruce Gerig

Enclosure 1

I. Review

1. In the attempt to solve the problems of evil, death, suffering, the Hebrew authors turned to God and/or evil spirits as the cause

2. The prophets turned to the individual responsibility of the person as the cause of suffering

This becomes personal responsibility in contrast to the difficult of the environment
The ^(chosen) reatus of sin is the sin for which the agent is responsible through his free choice to do wrong when he might have done right; the vitium of sin is the evil influence of past sins which renders the individual here and now to choose and do right.

Canon Quick. The Gospel of the New World (London, 1944), 44.

3 PROBLEM the suffering of the innocent

Job -- *No answer as to why evil comes to the innocent.*
Satan

4. The Apocalyptic answer

Evil is caused by forces external to the individual. There is a corporate, trans-individual character to evil. Using the current demonology of their time, the writers unified the elements of evil into a hierarchy, governed by one being, Satan.

However, God was the cause of Satan's existence.

Importantly, the apocalyptists taught that the fall of the angels was caused by human beings, either through the seduction of the daughters of men, or through the need to worship the "image and likeness of God."

II. Further Bibliography

1. Catherinet, F. M. "Demoniacs in the Gospel." Satan. New York: Sheed and Ward, 1952. Pp. 163-177.

2. Interpreters' Dictionary of the Bible.

III. Outline for Analyzing Jesus' relation to the Devil.

1. The Synoptic account

2. The Epistles

3. John's Gospels and Epistles

[illegible]

*from Persian
Battle bet.
Light & Darkness
Implied equality*

To the mind of Jesus, the Devil was in control of the human society which he would set free. His life was in fact a series of defeats of Satan.

I. The Synoptic Gospels

1. Satan's power

a. Lk 22:53. But this is your hour and the power of darkness.

b. Lk 22:³¹ Simon, Simon, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you.

c. Lk 13:16 And the Lord answering him said: Ye hypocrites, doth not every one of you on the sabbath day loose his ox or his ass from the manger and lead them to water? And ought not this daughter of Abraham whom Satan hath bound, lo, these eighteen years, be loosed from the bond on the sabbath day?

2. Jesus struggle with Satan

*Rebuked
the demons.*

a. The devil is gone out of thy daughter: Syro-phoenician woman Mk 7:25-30, Mt 15:21-28

b. Mark 5:1-20 The Gerasene Demoniac Mk 5:1-20

Our name is Legion

c. The Epileptic demoniac Mt 17: 18

3. Power gain at the first temptation by Satan

note their primary position

Mt 4:1-11; Mk 1:12-13; Lk 4:1-13

All these will I give you

all these accounts are followed by proclamation of victory:

Repent for the kingdom of heaven is at hand Mt 4:17

The time has come and the kingdom of God is close at hand. Mk 1:15

He taught in their synagogues and everyone praised him. Lk 4:15

Then Mk and Lk follow with exorcism Mk 1 21; Lk 4:31

*Jesus rebuked
the demon*

Mk shows how J overcomes defilement: Numbers 5:2
leper, issue, dead: Mk 1:40, 5:30, 5:41

*(I can overcome
ritual defilement)*

4. Jesus Victory

Lk 10:18 I watched Satan fall like lightning from heaven. Cf
Isaia 14:12 and Revelations 12:7-12

Jesus and Beelzebul Mt 12:22-32

Mk 3:23-30

5. Final Victory at Resurrection

6. The second coming uses Satan's kingdom

7. The victory is over evil in society

Mt 13:19 pressure exerted by world, persecution, anxiety,
treachery of riches, and the Evil one

*From Mrs. J. H. ...
Baltimore, Md. ...
Aug 10, 1911*

The kind of letter, the first was in ...
completely which he would not ...
series of letters at ...

1. The ...

2. ...

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Sam ... is ...

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*From ...
Baltimore, Md.*

18. ...

19. ...

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26. ...

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IIII. Main Themes.

1. Watchers as Teachers. In love with daughters of men
2. Satan as envious of Adam. Made to submit.
3. Satan as Tempter and Deceiver--with God's permission
4. Satan and Woman and Wine
5. Satan as the Eternal Punished and Punisher

The Christian Struggle with Evil

Feb 13, 1975

I. REVIEW

1. In the early Hebrew Scriptures, death, disease, temptation and deceit were attributed to Yahweh.
2. A reversal took place in the Later writings, so that these were now attributed to Satan.
3. Modern Christian often read into Old Testament documents, e.g., the serpent of the Garden, the interpretation of the New Testament and Apocalyptic literature.

II. The key to understanding the Christian understanding of Satan lies in the Apocalyptic literature of about 200 BC to 100 AD.

1. historical conditions for their popularity
2. reasons for their decline

III. Further Bibliography

1. The Apocrapha and Pseudepigraphy of the Old Testament in English. Edited by R. H. Charles. 2 Volumes. Oxford: Clarendon, 1913.
2. Davies, T. Wilton. Magic, Divination and Demonology Among the Hebrews and Their Neighbors. 1898. Reprint Ed. New York: KTAV Publishing House, Inc. 1969.
3. Funk, Robert. Apocalypticism. Vol 6 of Journal for Theology and the Church. New York: Herder and Herder: 1969.
4. Koch, Klaus. The Recovery of the Apocalyptic. Translated by Margaret Kohl. 1970. Number 22 of Studies in Biblical Theology Second Series. London: SCM Press, 1972.
5. Torrey, Charles Cutler. The Apocryphal Literature. - New Haven: Yale, 1945.

Ac. 13:10: οὐδὲ διαβόλου.

The only direct references to the final destruction of the devil are in Mt. 25:41 and Rev. 20:10. Naturally it may be presupposed in Paul, but it is worth noting that in 1 C. 15:24-26 Paul speaks of the end of every ἀρχή and ἐξουσία, and also of the end of death, but not of the end of Satan — or of sin.

victors of
of what is
wise the
αὐτοὺς ἐν
enclosed in

... which is both fire in water and water in
... and one does not put out the other, nor does
... one dry up the other, therefore the lightning
... brighter than the sun, softer than water and
... harder than hard rock. And from the rock I cut
... a great fire, and from the fire I created the
... of the incorporeal ten troops of angels, and
... weapons are fiery and their raiment a
... flaming flame, and I commanded that each one
... could stand in his order.

From the stone I cut a great fire and from the 3
stone I created the incorporeal troops, and all
the troops of stars, of Cherubim, Seraphim and
Ophannim I cut from the fire.

A

Here Satanail with his angels was thrown down from the height.

And one from out the order of angels, having turned away with the order that was under him,
conceived an impossible thought, to place his throne higher than the clouds above the earth, that
he might become equal in rank to my power.

And I threw him out from the height with his angels, and he was flying in the air continuously
above the bottomless.

A

And then I created all the heavens, and the
third day was.

[Tuesday]. On the third day I commanded
the earth to make grow great and fruitful trees,

B

And the earth I commanded to bring forth all 30
kinds of tree and high hills, all kinds of grass and

XXIX. 1. [Monday is the first day] bracketed as a Christian interpolation as 'Tuesday', 'Wednesday', &c., in xxx.
1, 2, &c. In Jub. ii. 2, and occasionally in patristic tradition, the creation of the angels is assigned to the first day—
evidently on the ground of Job xxxviii. 7—but according to Shemoth Rabba 15 and the Targ. Jer. on Gen. i. 26 the angels
were created on the second day as in our text.

3. from the fire I created the . . . angels. So Pesikta 3^a: see Weber, *L. d. J.* 161.
4. one . . . with the order that was under him. This is clearly Satan. The rank below him is probably the
Watchers. But however we interpret the text we are beset with difficulties. There are conflicting elements in the
text. See xii and xviii with notes; vii; xix; xxxi. 3-7 (notes).

place his throne higher than the clouds. If this is genuine we must take *clouds* in the sense of heavens.
Satan was one of the highest angels before his fall: cf. xviii. 4. Satan and Sammael can not be distinguished in
Rabbinic writings. On the attempt of Sammael to found a kingdom see Weber, 244. The following passage from
the *Book of Adam and Eve* i. vi is evidently derived from our text: 'The wicked Satan . . . set me at naught and
sought the Godhead, so that I hurled him down from heaven.'

5. he was flying in the air continuously. This view seems to have been generally received amongst the Jews.
Cf. Eph. ii. 2 'The prince of the power of the air'; vi. 12; Test. Benj. iii. 4 τοῦ ἀέρος (β-α) πνεύματος τοῦ Βελιάρ;
Asc. Is. iv. 2 'Berai angelus magnus res huius mundi . . . descendet e firmamento suo'; vii. 9 'Et ascendimus in
firmamentum, ego et ille, et ibi vidi Sammaelem eiusque potestates'; x. 20 'descendit in firmamentum ubi princeps
huius mundi habitat'. Tuf. haarez, f. 9. 2 'Under the sphere of the moon, which is the last under all, is a firmament . . .
and there the souls of the demons are'. Cf. Eisenmenger, ii. 411. According to the Stoics, on the other hand, the
abode of the blessed was under the moon. Cf. Tertull. *De An.* 54; Lucan, ix. 5 sq. For other authorities see Meyer on
Eph. ii. 2; Eisenmenger, ii. 456. It is hard to get a consistent view of the demonology of this book; it seems to be
as follows: Satan, one of the archangels (xviii. 4; xxix. 4), seduced the Watchers of the fifth heaven into revolt, in
order to establish a counter kingdom to God, xxix. 4. Therefore Satan, or the Satans (for it is the name of a class)
(Weber, 244), were cast down from heaven, xxix. 5; xxxi. 4, and given the air for their habitation, xxix. 5. As for his
followers, the Watchers of the fifth heaven, they were cast down to the second and there kept imprisoned and tortured,
vii. 3; xviii. 4. Some, however, of the Satans or Watchers went down to earth and married the daughters of men,
xviii. 4. From these were born giants, xviii. 5. Thereupon these Watchers were imprisoned under the earth, xviii.
6, 7, and the souls of the giants, their children, became subjects of Satan. To return to the Satans, however—when
man was created, Satan envied him and wished to make another world, xxxi. 3. Out of envy he tempted Eve to her
fall, xxxi. 6.

XXX. 1. Cf. Gen. i. 10, 11.

447

162

σατανᾶς B 3, 4

illness of Christians or fellow-workers with the devil (Phil. 2:25-30), nor does
he attribute every blocked journey to Satan (R. 1:13 ἐκωλύθην). One can only
say that in his ministry the apostle thought he could detect the hampering of
Satan as well as the guidance of God, though he never tried to interrelate the
two in any logical manner. Most striking is Satan's work in 1 C. 5:5 and 1 Tm.
1:20. Later Judaism, apart from its equation of Satan with the angel of death,
occasionally stated that Satan and his hosts can harm and even kill men (→ n. 25,
cf. also Lk. 13:16). Nor is it unheard of in later Judaism for the angel of destruc-
tion to execute the judgment of God. In 1 C. 5:5, however, the sentence which
Satan himself carries out is for a purpose of salvation. Later Judaism did not
dare venture this bold thought. Can Paul write thus because the hour of darkness
was for the salvation of the world? The angel of Satan (→ II, 17, 1 ff.; III,
819, 12 ff.), the thorn in the flesh, is "given" to Paul lest he should exalt himself
(2 C. 12:7).

There are far fewer references to Satan's work outside the community than
to his battle against it. In the world outside he holds undisputed sway except
in so far as the witness of the community contests it. The task which the Risen
Lord gives to Paul on the Damascus road is to open the eyes of the Gentiles
τοῦ ἐπιστρέφειν ἀπὸ . . . τῆς ἐξουσίας τοῦ σατανᾶ ἐπὶ τὸν θεόν, Ac. 26:18. In
paganism magic is thought to be particularly associated with the evil one, cf.
Ac. 13:10: οὐδὲ διαβόλου.

The only direct references to the final destruction of the devil are in Mt. 25:41
and Rev. 20:10. Naturally it may be presupposed in Paul, but it is worth noting
that in 1 C. 15:24-26 Paul speaks of the end of every ἀρχή and ἐξουσία, and
also of the end of death, but not of the end of Satan — or of sin.

σατανᾶς B

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The Alternative

Students are expected to know

- 1) the history of the Christian struggle with evil is a varied one.
- 2) what modern Christians consider the work of the Devil was attributed to the work of the God by early Judaic writers
- 3) the "Intertestamental Period" is crucial to understanding Satan in Christian history.

Students are to know how to

- 1) interpret their own past understandings of evil
- 2) judge the impact of a Christian tradition on contemporary formulations and answers to the existence of evil and of Satan

Students are to become

- 1) aware of the images shaping the attitudes of their people
- 2) gentle in suggesting new answers both to him- or her-self and others.

Course Requirements:

- 1) personal questions submitted at the beginning of each class, concerning the previous lesson
- 2) in the 9th lesson, the questions the instructor picks will be returned to the student; they are due the following week.
- 3) a course project, of about 15 double spaced, typed pages is due May 8.
- 3a) the outline of this: submit to Extension Seminary dan by March 13
- 4) remaining classes

Teacher to approve

March 6

March 13

March 20

March 27 (Holy Thursday)

April 3 (Easter Thursday)

April 10

April 17

May 8 -

*Reinterpretation of your
understanding of Evil -
Autobiographical Responses
to Evil -*

P.O. Box 289, Cathedral Station New York, N.Y. 10025 Telephone: 212-877-6127

67: show n, he ted ing, um ive ny en nd ve nd ed the ed

VITA ADAE ET EVAE.

And eighteen days passed by; then Satan was wroth and transformed himself into the brightness of angels, and went away to the river Tigris to Eve, and found her weeping, and the devil himself pretended to grieve with her, and he began to weep and said to her: 'Come out of the river and lament no more. Cease now from sorrow and moans. Why art thou anxious and thy husband Adam? The Lord God hath heard your groaning and hath accepted your penitence, and all we angels have entreated on your behalf, and made supplication to the Lord; and he hath sent me to bring you out of the water and give you the nourishment which you had in paradise, and for which you are crying out. Now come out of the water and I will conduct you to the place where your victual hath been made ready.'

But Eve heard and believed and went out of the water of the river, and her flesh was (trembling) like grass, from the chill of the water. And when she had gone out, she fell on the earth and the devil raised her up and led her to Adam. But when Adam had seen her and the devil with her, he wept and cried aloud and said: 'O Eve, Eve, where is the labour of thy penitence? How hast thou been again ensnared by our adversary, by whose means we have been estranged from our abode in paradise and spiritual joy?'

And when she heard this, Eve understood that (it was) the devil (who) had persuaded her to go out of the river; and she fell on her face on the earth and her sorrow and groaning and wailing was redoubled. And she cried out and said: 'Woe unto thee, thou devil. Why dost thou attack us for no cause? What hast thou to do with us? What have we done to thee? for thou pursuest us with craft? Or why doth thy malice assail us? Have we taken away thy glory and caused thee to be without honour? Why dost thou harry us, thou enemy (and persecute us) to the death in wickedness and envy?'

ix. 1. was wroth. III >.

4. crying out. III III *plangitis*; I *planxistis*.

xi. 2. with craft = *dolose* Fuchs, Meyer, Katona; others *dolore*.

xxviii. 1. a wall. Far greater than concise Latin account. Cf. Rom. viii. 22. In Recension ii. Satan appears as the first time as Adam. The 'tokens' of xxxvi. 3 are explained there.

xxviii. 2. answered nothing. If so only, Eve is not deceived. Contrast 'Conflict' of Adam and Eve, I. xxxiii.

SLAVONIC VITA ADAE ET EVAE.

And there, the angels came together and all living creatures, wild and tame, and all birds that fly, (and) they surrounded Adam, like a wall, praying to God for Adam.

The devil came to me, wearing the form and brightness of an angel, and shedding big tears, drops, (and) said to me: 'Come out of the water, Eve, God hath heard thy prayers and (heard) us angels. God hath fulfilled the prayers of those who intercede on thy behalf. God hath sent me to thee, that thou mayst come out of the water.'

But I (Eve) perceived that he was the devil, and answered him nothing. But Adam (when) he returned from Jordan, saw the devil's footprints, and feared lest perchance he had deceived me; but when he had remarked me standing in the water he was overcome with joy (and) he took me and led me out of the water.

Then Adam cried out with a loud voice: 'Be silent, Eve, for already is my spirit straitened in my body; arise, go forth, utter prayers to God, till I deliver up my spirit to God.'

(Passage follows exactly parallel to Apocalypsis Mosis xxxii. seq., but in abbreviated form.)

VITA ADAE ET EVAE.

The Fall of the Devil, xii-xvii.

And with a heavy sigh, the devil spake: 'O Adam! all my hostility, envy, and sorrow is for thee, since it is for thee that I have been expelled from my glory, which I possessed in the heavens in the midst of the angels and for thee was I cast out in the earth.' Adam answered, 'What dost thou tell me? What have I done to thee or what is my fault against thee? Seeing that thou hast received no harm or injury from us, why dost thou pursue us?'

The devil replied, 'Adam, what dost thou tell me? It is for thy sake that I have been hurled from that place. When thou wast formed, I was hurled out of the presence of God and banished from the company of the angels. When God blew into thee the breath of life and thy face and likeness was made in the image of God, Michael also brought thee and made (us) worship thee in the sight of God; and God the Lord spake: Here is Adam. I have made thee in our image and likeness.'

And Michael went out and called all the angels saying:

'Worship the image of God as the Lord God hath commanded.'

And Michael himself worshipped first; then he called me and said: 'Worship the image of God the Lord.' And I answered, 'I have no (need) to worship Adam.' And since Michael kept urging me to worship, I said to him, 'Why dost thou urge me? I will not worship an inferior and younger being (than I). I am his senior in the Creation, before he was made as I already made. It is his duty to worship me.'

When the angels, who were under me, heard this, they refused to worship him. And Michael saith, 'Worship the image of God, but if thou wilt not worship him, the Lord God will be wrath with thee.' And I said, 'If He be wrath with me, I will set my seat above the stars of heaven and will be like the Highest.'

And God the Lord was wrath with me and banished me and my angels from our glory; and on thy account were we expelled from our abodes into this world and hurled on the earth. And straightway we were overcome with grief, since we had been spoiled of so great glory. And we were grieved when we saw thee in such joy and luxury. And with guile I cheated thy wife and caused thee to be expelled through her (doing) from thy joy and luxury, as I have been driven out of my glory.'

When Adam heard the devil say this, he cried out and wept and spake: 'O Lord my God, my life is in thy hands. Banish this Adversary far from me, who seeketh to destroy my soul, and give me his glory which he himself hath lost.' And at that moment, the devil vanished before him. But Adam endured in his penance, standing for forty days (on end) in the water of Jordan.

Birth of Cain and Abel; Death of Abel; Book of Seth, xviii-xxiv.

And Eve said to Adam: 'Live thou, my Lord, to thee life is granted, since thou hast committed neither the first nor the second error. But I have erred and been led astray for I have not kept the commandment of God; and now banish me from the light of thy life and I will go to the sunset, and there will I be, until I die.' And she began to walk towards the western parts and to mourn and to weep bitterly and groan aloud. And she made there a booth, while she had in her womb offspring of three months old.

i. 1. expelled I. III + *et alienatus sum*. Story closely parallel to Al Koran Suras vii-xi, Codex Nazaraeus 67: 'highest kings of light declared: "Let the kings of fire serve Adam." But one, the author of ill, did not follow the commands of the Lord and was hurled in chains.' Cf. Rabbi Moses-Hadarschan: 'When God made Adam, he said to the higher angels, "Bow yourselves down!"'

2. no harm. III III *non nocuit*; III 15 *damnatus*; I *natus*. II 9. 17, III 4 >.

3. 1. Cf. 2 En. xxxi. 3.

4. 2. God the Lord = Jahve Elohim (יהוה אלהים).

longer
 'God of the spirits of all flesh, who hast shown mercy unto me,
 And hast saved me and my sons from the waters of the flood,
 And hast not caused me to perish as Thou didst the sons of perdition;

For Thy grace has been great towards me,
 And great has been Thy mercy to my soul;

Let Thy grace be lift up upon my sons,
 And let not wicked spirits rule over them
 Lest they should destroy them from the earth.

- 4 But do Thou bless me and my sons, that we may increase and multiply and replenish the earth.
 5 And Thou knowest how Thy Watchers, the fathers of these spirits, acted in my day: and as for
 these spirits which are living, imprison them and hold them fast in the place of condemnation, and
 let them not bring destruction on the sons of thy servant, my God; for these are malignant, and
 6 created in order to destroy. And let them not rule over the spirits of the living; for Thou alone
 canst exercise dominion over them. And let them not have power over the sons of the righteous.
 7 8 from henceforth and for evermore.' And the Lord our God bade us to bind all. And the chief of
 the spirits, Mastêmâ, came and said: 'Lord, Creator, let some of them remain before me, and let
 them hearken to my voice, and do all that I shall say unto them; for if some of them are not left
 to me, I shall not be able to execute the power of my will on the sons of men; for these are for
 corruption and leading astray before my judgment, for great is the wickedness of the sons of men.'
 9 And He said: 'Let the tenth part of them remain before him, and let nine parts descend into the
 10 place of condemnation.' And one of us He commanded that we should teach Noah all their
 11 medicines; for He knew that they would not walk in uprightness, nor strive in righteousness. And
 we did according to all His words: all the malignant evil ones we bound in the place of condemna-
 12 tion, and a tenth part of them we left that they might be subject before Satan on the earth. And
 we explained to Noah all the medicines of their diseases, together with their seductions, how he
 13 might heal them with herbs of the earth. And Noah wrote down all things in a book as we
 instructed him concerning every kind of medicine. Thus the evil spirits were precluded from
 14 (hurting) the sons of Noah. And he gave all that he had written to Shem, his eldest son; for he
 15 loved him exceedingly above all his sons. And Noah slept with his fathers, and was buried on
 16 Mount Lûbâr in the land of Ararat. Nine hundred and fifty years he completed in his life, nineteen
 17 jubilees and two weeks and five years. And in his life on earth he excelled the children of men,
 save Enoch because of the righteousness, wherein he was perfect. For Enoch's office was ordained
 for a testimony to the generations of the world, so that he should recount all the deeds of generation
 18 unto generation, till the day of judgment. And in the three and thirtieth jubilee, in the first year
 in the second week, Peleg took to himself a wife, whose name was Lômâ the daughter of Sinâ'ar
 and she bare him a son in the fourth year of this week, and he called his name Reu; for he said
 'Behold the children of men have become evil through the wicked purpose of building for themselves
 19 a city and a tower in the land of Shinar.' For they departed from the land of Ararat eastward to
 Shinar; for in his days they built the city and the tower, saying, 'Go to, let us ascend thereby into
 20 heaven.' And they began to build, and in the fourth week they made brick with fire, and the brick
 served them for stone, and the clay with which they cemented them together was asphalt which
 21 comes out of the sea, and out of the fountains of water in the land of Shinar. And they built it
 forty and three years were they building it; its breadth was 203 bricks, and the height (of a brick
 was the third of one; its height amounted to 5433 cubits and 2 palms, and (the extent of one wa-
 22 was) thirteen stades (and of the other thirty stades). And the Lord our God said unto us: 'Behold
 they are one people, and (this) they begin to do, and now nothing will be withholden from them.
 Go to, let us go down and confound their language, that they may not understand one another
 speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with

3. God of the spirits of all flesh. Cf. Num. xvi. 22, xxvii. 16. sons of perdition: 2 Thess. ii. 3.

6. canst . . . them: *kunnennô lômû* emended from *kunnannôhômû*.

8. Mastêmâ (Hos. ix. 7, 8) = 'enmity' = Mastiphat (-m) (Syncell., Cedren.), Mansemet (Acts of Philip, ed. Tisch-
 p. 98). The demons, as in 1 Enoch, are accusers, seducers, and destroyers. In xv. 32, xvi. 18, xix. 28, Israel
 declared free from them; here he falls from this hope to talk of spells, charms, &c. Shem, as priest, receives the
 from Noah; cf. xlv. 16.

9. The tenth here is a modification of 1 En. xv-xvi ('all').

18. Reu . . . evil. A play on words in the Hebrew.

19. Cf. Gen. xi. 2; Epiph. *Haer.* i. 1, 5.

20, 21. Text without emendations unintelligible.

21. Quoted by Eutychius 51, Glycas 240, Nicephorus i. 175, &c. For the emendations see my text, pp. 36-7.

22. Gen. xi. 6.

THE BOOK OF TOBIT 6. 17-7. 4

- shall be given to thee to wife. And when thou comest into the bride-chamber, take of the liver of
 18 (17) the fish with the heart and place them upon the ashes of the incense and the smell shall go forth,
 and the devil shall smell it, and flee away, and never appear any more to her. And when thou art
 about to be with her, rise up both of you first and pray and supplicate the Lord of heaven that
 mercy and deliverance may be extended to you. And fear not, for she was set apart for thee
 before the world was; and thou shalt save her, and she shall go with thee. And I suppose that
 thou shalt have children of her and they shall be as brothers unto thee. Take no reckoning. And
 when Tobias heard the words of Raphael, and that she was his sister of the seed of his father's house,
 he loved her exceedingly, and his heart clave unto her.

Arrival and welcome at Raguel's, vii. 1-9^a.

7 1 R^a And when he came into Ecbatana, he saith | And they came to Ecbatana, and arrived at R^a

12. How would you like to influence those around you during your time at Brown?
13. What recent, or meaningful, book have you read?
14. Do you believe in demons?
15. To whom would you tell the following:
 - Self
 - Intimates
 - Friends
 - Acquaintances
 - Strangers
 - a) whether you have stolen anything
 - b) whether you like one of your parents better than the other
 - c) your doubts about religion
 - d) the story of your first love
 - e) what you dislike about your best friend
 - f) your deepest religious convictions
 - g) whether you smoke marijuana

INTERVIEW

1. What are three values which you feel are most important?
2. Would you describe any or all of these values as being significantly religious?
3. Who has influenced your religious development or growth the most?
4. What was a spiritual or religious "high" in your life?
5. What was a significant "low" in your life?
6. What is your favorite biblical story or character?
7. If you believe that God is good or loving, how do you account for so much evil in the world?
8. What, in your judgment, is the greatest evil?
9. What is the most difficult religious concept for you to understand?
10. What, for you, is the most pressing problem facing our country today?
11. If attending church or synagogue is important, what do you feel it ought to do?

12. How would you like to influence those around you ~~during your time at Brown?~~ *at MCC.*
13. What recent, or meaningful, book have you read?
14. Do you believe in demons?
15. To whom would you tell the following:
- Self
 - Intimates
 - Friends
 - Acquaintances
 - Strangers
- Parents
your lover*
- a) whether you have stolen anything
 - b) whether you like one of your parents better than the other
 - c) your doubts about religion
 - d) the story of your first love
 - e) what you dislike about your best friend
 - f) your deepest religious convictions
 - ~~g) whether you smoke marijuana~~
 - g) that you are homosexual.*
 - h) that you've been unfaithful to your lover.*

INTERVIEW

1. What are three values which you feel are most important?
2. Would you describe any or all of these values as being significantly religious?
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8. What, in your judgment, is the greatest evil?
9. What is the most difficult religious concept for you to understand?
10. What, for you, is the most pressing problem facing ^{Gay people} ~~our~~ country today?
11. If attending church or synagogue is important, what do you feel it ought to do?

* So. Bapt. have material for the deaf. You might write and find out if they have any material for deaf children. Generally, it is written in simpler language forms but remains at the interest level for general intelligence.

Use it. Kids generally love to sing & there's a lot of good children's material around.

Resources

Best material
e.g. around
adaptable for
other ages
6-8

So. Bapt. Sunday School Board } Nashville,
So. Bapt. Training Union Program } Tenn.

2. International A.S. Board (Antiridnom.) Nashville, Tenn.
3. Unitarian - Universalist Churches *
4. Am. Baptists - Valley Forge, Pa.
5. United Church of Christ *
6. Lutheran Church in America *

So. Baptists, Lutherans & some others also run extensive day school programs. Their materials are written by real professionals in education. I recommend them. The U.-U. materials are also highly professional - they can afford to be. U.C.C. again can afford the best.

I would try to steer away from David C. Cook, and the whole run of cheapie, small denomination stuff. It's usually very preachy and we're there to teach not preach. (The theory is to sneak up on 'em!)

This ought to hold until we can speak again.
Hance.

for workers
some suggestions growing out of the questionnaire we distributed.

- Remember you are teaching & transforming even 2 kids.
4. Plan your first quarter Sunday by Sunday
1. Objective
 2. Theme (your scripture helps here)
 3. Motivation
 4. Scripture
 5. Pre + Post Teaching Activities (Art work, etc.)
 6. Teaching Activity (Story, etc.)
 7. Enrichment Activity (you could run out of material before you do time + kids)
5. Involve your parents - how? ^{maybe even other adults.}
6. Social activities - what & where? ^{How to get there? money? supervision?}
7. Sharing your activities with the church.
(Can the children do something that will make their involvement apparent to the Church as a whole - Christmas music, etc.)

You might look at the age groups represented, special needs (your deaf child, for example), need to break into smaller groups, space, etc., etc., etc. But you'll recognize your needs when you meet your kids.

You'll need to enlist an interpreter. It's hard to teach & interpret at the same time. I understand you play guitar - that's a Godsend.

JUNE 1981—MAY 1982

NORTH ATLANTIC

SACEM

Society for the
Advancement of
Continuing Education
for Ministry

CONTINUING
EDUCATION
RESOURCE
GUIDE

CONTINUING EDUCATION RESOURCE GUIDE

June 1981 - May 1982

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AS YOU MAKE USE OF THIS GUIDE

The professional leadership of the church is demanding continuing education that is responsive to their needs. Clergy and professional church workers are finding they cannot function competently without attention to their own professional development and professional growth needs.

The opportunities described in this brochure will meet the need of some clergy, not all. The selection committee suggests you ask, as you prepare your continuing education plans:

1. Why are you interested in continuing education at this point in your career?
2. What are your expectations for a continuing education experience?
3. How do you plan to use the experience within your present parish (work) situation?
4. What do you hope to do five years from now? What areas of professional growth are needed to achieve your long-range career goals?

We suggest you discuss your answers with at least one lay person within your work setting.

Check in this resource guide to see what resources and learning opportunities are available, and write to the respective programs for more complete information on admission, courses, costs, etc.

On the basis of more complete information received from the various programs, evaluate them by considering such questions as these:

- a. What goals are the program planners trying to accomplish; i.e., what changes do they hope to bring about in me?
- b. What difference would it make if I missed it?
- c. What will be the total cost, including time and travel? Would a similar investment of time and money in some other way be more productive?

THE PURPOSE OF THIS GUIDE

It is impossible to list every opportunity for continuing education available to clergy. Universities, seminaries, health-care institutions, and private agencies offer a variety of educational programs of value to clergy. The listings in this guide are a sample of those valued by recent participants and judged worthy of inclusion.

WHAT IS CONTINUING EDUCATION...FOR MINISTRY?

Continuing education can take place...

- ...at home (reading, tapes, video, telephone, correspondence)
- ...in the parish (conjoint learning--pastor & people together sharing, learning, deciding)
- ...in the immediate area (cluster groups, near-by campuses and centers)
- ...away (wherever a particular need is being addressed)

Continuing education focuses upon...

- ...the enrichment of ministry
- ...the upgrading of skills
- ...the re-evaluating of priorities
- ...the lifting of morale
- ...liberation and creativity
- ...personal autonomy

Continuing education takes seriously...

- ...the personal and professional needs of persons
- ...the world in which we live
- ...the occupational setting (parish-community)

Continuing education is...

- ...a lifelong process of learning and growth

COLLEGES AND UNIVERSITIES

Hundreds of universities and colleges in this region make up a vast network of continuing education resources for church professionals. State and city universities and college systems, private and church-related universities and colleges, offer varied courses of value to those engaged in ministry.

Among the areas available are administration, psychology, social psychology, community organization, sociology, urban affairs, planning, management, group leadership, adult education, educational administration, human relations, sensitivity training, and public speaking. Often courses are offered half a day per week, or evenings, or in other ways to make them convenient for working professionals. Groups with a common interest can usually have a special course developed for them. Courses can be taken for academic credit or not, and usually at relatively modest cost. Summer schools frequently offer two-week to three-week courses related to ministry concerns.

State universities are increasingly interested in collaborating with clergy groups to provide programs. Check with registrars.

CLINICAL PASTORAL EDUCATION

A number of centers offer programs on an extended unit basis which enable clergy to continue parish duties while involved in accredited CPE programs. Programs are offered in health and welfare and correctional institutions, mental health centers, general and psychiatric hospitals, and parishes.

For a list of 1981-82 CPE programs write the Rev. Charles Hall, Executive Secretary, Association for Clinical Pastoral Education, 475 Riverside Drive, Suite 450, New York, NY 10115. 212/870-2558

HOME STUDY PROGRAMS

Guides and books for courses of study at home by mail are available from these centers:

College of Emmanuel & St. Chad, Saskatoon,
Sask. S7N 0W6 Canada

Louisville Presbyterian Theological Seminary
Louisville, KY 40205

Perkins School of Theology, Southern Methodist
University, Dallas, TX 75275

Princeton Theological Seminary, 12 Library Place,
Princeton, NJ 08540

Seminary Extension Dept., Southern Baptist Sem-
inaries, 469 James Robertson Parkway
Nashville, TN 37219

Union Theological Seminary, 3401 Brook Road
Richmond, VA 23227

Group guided study provisions are made by Perkins School of Theology (address above); by Seminary Extension Dept. of Southern Baptist Seminaries (address above); and by Centre for Christian Studies, 77 Charles St. West, Toronto, Ontario M5S 1K5 for Canadian groups.

LIBRARY LENDING SERVICES

The following libraries lend books and/or tapes for continuing education by mail:

Church Leader's Cassette Library, 304 West 28th
Street, Hutchinson, KS 67501

Congregational Library, 14 Beacon Street
Boston, MA 02108

Fleming Library, Southwestern Baptist Theolog-
ical Seminary, Box 22000, Fort Worth, TX 76122

General Theological Library, 14 Beacon Street
Boston, MA 02108

Jordan Loan Library, Duke Divinity School
Durham, NC 27706

Kesler Circulating Library, Vanderbilt Univer-
sity, Nashville, TN 37240

Moulton Library, Bangor Theological Seminary
300 Union Street, Bangor, Maine 04401

Reigner Recording Library, Union Theological
Seminary, Richmond, VA 23227

The Library, Union Theological Seminary
Richmond, VA 23227

The Library, Vancouver School of Theology
6000 Iona Drive, Vancouver, BC V6T 1L4 Canada

PROFESSIONAL DEVELOPMENT AGENCIES

Academy of Parish Clergy, 12604 Britton Drive,
Cleveland, OH 44120. 216/791-4005
(interfaith; continuing growth in parish ministry)

Alban Institute, Mount St. Alban, Washington,
DC 20016. 202/244-3588
(publications and a journal, on-site consultation,
training programs & research designed with client
groups, all in parish development)

American Association of Marriage and Family
Therapy, Upland, CA 91786 714/981-0888
(guidance, clinical training, accreditation)

American Association of Pastoral Counselors
3000 Connecticut Ave NW, Washington, DC 20008
202/387-0031
(standards & certification of pastoral counselors)

Association for Creative Change within Religious
and other Social Systems, P.O.Box 2212, Syracuse,
NY 13220. 315/424-1802

(professional association, interfaith, certify-
ing trainers and consultants)

Canadian Association for Pastoral Education
3642 Beechollow Crescent, Cooksville, Ontario
(accredits Canadian CPE agencies & supervisors;
write for CPE programs in your region)

Career Development Council, 475 Riverside Drive
New York, NY 10115. 212/870-2144
(accredits career development centers; write for
address of those in your region)

Christian Educators Fellowship, P. O. Box 871
Nashville, TN 37202. 615/327-2700
(professional association, ecumenical, personal
& professional development, skills & resources
for church education)

Interfaith Council for Family Financial Planning
1850 K Street NW, Washington, DC 20006.
202/862-4080
(interfaith; materials & learning designs)

National Council on Family Relations, 1219 Univer-
sity Ave SE, Minneapolis, MN 55414 612/331-2774
(interchange among allied professionals)

National Organization for Continuing Education of
Roman Catholic Clergy, 5401 South Cornell, Chicago
IL 60615. 312/324-8000
(research, clearinghouse of programs, resources
for diocesan and religious communities)

Interpretation for Lay Leaders

Today's Congregation in Today's World Needs a Pastor Who Continually Grows is a brief and attractive interpretation for church officers. Published by SACEM, it gives practical suggestions for boards and councils as they plan for the self-development of clergy & other church workers. Send 10¢ & a stamped, self-addressed business-sized envelope for a copy from SACEM.

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Counsel on continuing education planning is available from these persons, members of the Executive Board of SACEM:

Sister Marlene Halpin, O.P., Aquinas Institute of Theology, Dubuque, IA 52001 319/556-7593

Rev. James A. Sparks, University of Wisconsin Extension, 610 Langdon St., Room 414
Madison, WI 53706 608/263-6915

Sister Patricia Cremins, S.H.C.J., 1301 Wendover Ave., Rosemont, PA 19010 215/527-1025

Dr. Raymond M. Rigdon, Seminary Extension Dept. Southern Baptist Seminaries, 460 James Robertson Parkway, Nashville, TN 37219

Dr. Douglas E. Wingeier, Garrett-Evangelical Theological Seminary, 2121 Sheridan Road
Evanston, IL 60201 312/866-3900

Rev. George C. Harris, Dakota Leadership Program
P. O. Box 506, Mobridge, SD 57601
605/845-7322

Rev. Ralph Macy, Episcopal Divinity School
99 Brattle Street, Cambridge, MA 02138
617/868-3450

Dr. William J. Phillips, Vancouver School of Theology, 6000 Iona Drive, Vancouver, BC
V6T 1L4 Canada 604/228-9031

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Chaplain Board, Fort Monmouth, NJ 07703
201/532-2401

Rev. Alvin S. Jepson, Fuller Theological Seminary, 135 North Oakland, Pasadena, CA
91101 213/449-1745

Rev. Hilary Ottensmeyer, O.S.B., Catholic Archdiocese of Indianapolis, 1307 West Michigan St., Indianapolis, IN 46202 317/635-4020

Evaluation

This brochure is for one year's use. Do you have comments that would help evaluate and improve it for the future? If so, please mail them to:

Dr. Connolly Gamble, Executive Secretary
SACEM, 855 Locust Street
Collegeville, PA 19426

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Types and contents of programs, with other relevant information, can be traced down from the heading of each column.

indicates short courses, workshops, or seminars of limited duration.

* indicates full term (quarter, semester)
or events spaced across weeks or
months.

[illegible]



RESEARCH
INSTITUTE

*Personal
Report*
FOR THE
EXECUTIVE

SPECIAL
REPORT

CULTIVATING EXECUTIVE STATURE



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RESEARCH
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OF AMERICA
1000 CALIFORNIA AVENUE
SAN DIEGO, CALIF. 92161

CULTIVATING EXECUTIVE STATURE

This report, which you requested at the time you entered your subscription to RIA's PERSONAL REPORT FOR THE EXECUTIVE, contains methods to help executives sharpen their interpersonal skills.

It focuses entirely on the leadership qualities successful executives use to increase profits—and make exceptional personal gains.

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CULTIVATING EXECUTIVE STATURE

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CREATING STATURE

What Kind Of Model Do You Present?

Certainly, your style of management has an effect on how well work is done by the people who report to you. But it also influences the way your supervisors manage their own subordinates and how results are achieved levels below yours.

Especially if you have been in the same job for quite a while—but important, too, if you are starting somewhere afresh—it pays to consider the kind of model you are providing for the managers who report to you. Sound practices in dealing with people can have a heightened impact as they are copied by supervisors. So determine how well you are presently doing—and how you could do even better—in setting the kind of personal example that will help establish these practices down the line:

- *Showing respect for employees.* Simple matters like greeting those you meet in the elevator or the hall, saying please and thank you, returning phone calls and answering memos promptly, being punctual for meetings, have value beyond simply being “nice.” Even more than any words, they communicate the message that you respect the people you work with. And when you show them such respect, they are more likely to behave similarly with their own subordinates. The value of courtesy on the job lies not only in creating a more pleasant atmosphere, but also in reducing friction between people that can hamper work.

- *Setting a collaborative tone.* Notice how you communicate with your supervisors. Is it largely through memos and directives, or is much of what you have to say said face-to-face? Are you open, questioning, encouraging discussion—or brusque, strictly to-the-point? Do your normal encounters with subordinates take place randomly, or do you purposefully seek them out individually, and let them know that you do? Do you share any of your own problems and concerns with them, or is communication always one-way, up to you?

None of these alternatives is either good or bad individually. But, cumulatively, the patterns of communication you follow set a tone for the group. Consider the repercussions—desirable or undesirable—of having these patterns repeated between your supervisors and their own subordinates.

- *Putting work in perspective.* When you assign work, or answer questions about it, you

can make yourself and others more effective by linking what you are talking about to the larger effort of which you all are a part. Explain not just what to do—but why it needs doing, what its ultimate purpose is. Relate one task to another, show how each fits into the whole, as a normal part of your discussions with your supervisors.

This will not only help them accomplish their own goals, but will also make it possible for them to give more meaning to the work they assign to others. When people understand the reasoning and purpose behind what they are required to do, they can do it more intelligently and with greater dedication.

- *Clarifying your standards.* Talking openly and frequently with the people who report to you sends positive messages about the kind of performance you expect. You can make this even more explicit by letting your subordinates see how you yourself approach the work. Share your concerns as a matter of course with people who report to you, and they will have a clear line both on what is expected of them and on the kind of support and assistance they can expect from you.

► **Observation:** When times are difficult and organizations must retrench, there is a tendency to cut off communication and pull decision-making back up to higher levels. It's a temptation to resist. Well-informed, dedicated employees are a first line of defense against the setbacks that troubled times bring.

Three Executive Qualities That Build and Maintain Employee Respect

When the eminent conductor Arturo Toscanini passed the composer Richard Strauss on the street, he lifted his hat, although he personally disliked the man. “I raise my hat to Strauss the composer,” Toscanini said, “not to Strauss the man.”

The respect Strauss earned for his accomplishments is what every professional hopes to win. In fact, there are probably no executives in the world who believe they can manage effectively without the respect of those who follow their leadership. And what manager would want to?

Yet sometimes respect and affection are confused. “I can respect a person I don't like,” goes a familiar statement, “but I can't like a person I don't respect.” Although the distinction is useful,

it isn't quite so clear-cut. Some of us have known people who were likable even if we found we couldn't respect them very much.

Still, most people would undoubtedly prefer to be liked *as well as* respected. But since managers are human, their inability to be all things to all people and their obligation to see that organizational functions are carried out (sometimes at the expense of employees' personal gratifications) make it impossible for them to be liked all the time by everyone who works with them.

But even when a manager's working relationships lack personal warmth—and, indeed, even when employees don't *like* the boss—they may nonetheless feel respect.

If You Must Choose / Camaraderie, busyness, even good spirits within a department — none of them are reliable indicators of whether the manager is respected.

And most people do want to respect the person they report to. Much of that desire stems from their own feelings of worth: They don't want to work for a manager who isn't worthy of having them as co-workers.

How then can you build respect and be certain that you maintain it? Primarily, it is based on three qualities:

- **Confidence.** People want to feel that you are taking the department towards its objectives, that you can create a climate in which they can work productively — in other words, that you can handle *your* job. You don't have to have charisma. (Most managers don't.) But you can be sure that you inspire confidence if you know what is going on and what needs to be done, and if you work towards visible, acceptable goals.

- **Trust.** It's important that employees know you will not exploit them or take advantage of their needs and their subordinate position. Manipulation is a way in which that trust is often violated: The manager persuades employees to do things without leveling with them as to the real reason he or she wants them to take such action. Yet showing respect for others is an essential inspiring trust.

- **Fairness.** Employees want to have *their* achievements recognized and rewarded. If they know that you understand they have the same need for accomplishment that you have, that they have personal goals which are important to them, just as you have, then you can be sure that you've given them a strong foundation for respect.

► **Observation:** How employees feel about managers is in part a reflection of how those

managers feel about themselves. That is, it is very unlikely that employees will have a favorable attitude towards managers who do not have high respect for themselves. True, some people can respect themselves when most around them have disdain for them. But if you feel good about yourself, and if you do not have the feeling that you must maintain that self-respect as a bulwark against the hostility or scorn of others, then there is a very good chance that how you feel about yourself is pretty much in line with how others feel about you.

Credibility: The Key To Your Influence On Subordinates

Pieter Bruyn, a Dutch specialist in administration, holds that authority is not the power a boss has over subordinates but rather the boss's ability to influence subordinates to recognize and accept that power. He calls it a "bargain": Subordinates tacitly agree to accept the boss as boss in return for being offered the kind of leadership *they* can accept.

What does Bruyn's theory boil down to? Quite simply, the manager must build—and maintain—credibility. Subordinates must be able to trust that their boss will act in good faith towards them.

This is as important to authoritarian leaders as it is to executives who practice participative management. There are many times when a manager's ability to provide the team with strong leadership must be taken on faith—in a period of reorganization, on the eve of an important new development, on the heels of a painful failure.

Executives who, over the long haul, have built up a reservoir of trust are believed when they say, "We'll come through this all right." They can then keep their attention on *what* needs to be done, instead of *how* to get people to do it. And that's a large part of managerial success.

The question is, how do you establish the kind of credibility that wins the trust of others? A group of business leaders, discussing the question in a seminar led by psychologist Jack Gibb, gave this advice:

- **Be honest.** Managers who concentrate on "selling" people, even to the point of shading the truth, diminish their credibility. Employees who work overtime for a rush job that turns out not to be so vital after all will hesitate to believe that the next rush job is really urgent. The junior executive who is told, "Alice, this is important—I want you to follow up on it" will lose faith when

she finds out that the task is of minor import, that her boss just didn't want to be bothered with it.

On the other hand, the manager who conveys accurate information and allows others to evaluate it on their own is more likely to win acceptance—and to be believed even when all the “evidence” can't be revealed.

- *Be candid about yourself.* Candor is one of the qualities most likely to win you credibility in subordinates' eyes. The manager who bulls through the analysis of a complex project, rather than ask questions that will reveal a lack of knowledge, fools no one. The executive who has to be right, who must always have the last word, is not only unconvincing but also, to the perceptive, insecure.

Individuals who are willing to admit mistakes, even reveal their faults and weaknesses, show that they trust the people who report to them. As a consequence, subordinates are less inclined to hide their own errors. They have no need to gloss over their weaknesses when they know the boss has no illusions about being perfect.

- *Be personal when the occasion calls for it.* Some managers are so intent on playing the role of Boss that they lose the knack of acting natural around subordinates. For example, executive Roy Clemmons is confronted with a secretary who is visibly upset after receiving a phone call. Clemmons has two choices:

- 1) He could ask what is wrong, give the secretary a chance to talk about her problem, try to be supportive. Or—

- 2) He could ignore this disturbing display and ask her when she's going to finish that report.

If Clemmons chooses the second course, he runs no risk of having to accept his secretary as a human being, someone who has problems and emotions that—like all emotions—can be uncomfortable for other people to accept. And, if he stonewalls, he runs no risk of showing that he, too, is human, not The Boss.

But it is unnatural to pretend that business-as-usual is always possible. The boss who can reach out to others when that is what they clearly need is a believable person, not a stock figure. By trusting them not to take advantage of the moments of informality that are inevitable when people work together, executives show that they can be trusted in return.

► **Observation:** Mutual trust is, in fact, the true basis of the subordinate-boss bargain. Executives who inspire trust—because they work to maintain their credibility—reap the advantage of being able to trust the people who report to them.

That's what providing strong leadership to a strong team is all about.

The Supportive Boss: Is That How You're Viewed?

There is more than one way to be an effective manager and an increasing number of executives do not like the “tough-boss” approach. They'd rather be seen simply as supportive, able to get the best out of subordinates by giving them what they need to do the job, then loosening the reins so that the team can take off in the right direction and develop its own brisk momentum.

For this approach to work, however, the boss has to be perceived as a dependable leader. People do not give their best to the manager who abdicates the managerial role. The supportive boss has to be seen as always there to lend support when needed. And this requires forethought, as well as time and energy. The questions below will help you gauge how you come across.

- *Do subordinates use their access to you?* The question here is not whether your door is physically open, but do your subordinates come through it? Are they made to feel welcome whatever the reason for the call—query, complaint, report, or personal problem?

- *Are you open with them?* Company plans for the future, your own plans for the unit, the prospects for a profitable year, the truth behind rumors—these are things subordinates worry about. Aside from subjects which must remain confidential, do you keep them filled in on what is happening? Do you level with them as often as you can?

- *Are you alert to their problems?* Early warning of your subordinates' difficulties help you to avoid problems. In addition, your making a practice of offering help when you suspect someone is in trouble marks you as a boss who wants to see people succeed for their own sake, as well as yours.

- *Do you stick up for them when necessary?* For example, if an employee who has used up all the allotted time off develops a valid, pressing need for an additional day or two, do you manage to swing it? If some of your staff also do work in one or more other groups, do you protect them against overwork? Do you help resolve any difficulties your subordinates may have with other managers?

- *Do you advance their causes?* If a subordinate comes up with a useful idea for the organization, do you push it up the line by giving

the person access to your boss? Or if that is not feasible, do you carry the ball yourself while making sure to give the subordinate full credit for the inspiration?

- *Do you avoid recriminations?* When somebody makes a mistake, do you concentrate on finding the gap in the person's knowledge or in the system that caused the error, rather than pointing your finger at the person and at the damage caused?

- *Are you willing to let them go?* When promotion possibilities open up even for your most valued subordinates, do you not only permit but encourage them to move on?

► **Observation:** Clearly, even a "tough" boss comes across as supportive if the answers to the questions above are mainly "Yes." Then, whatever your style, you're a boss employees can depend on — and it's almost certain you can depend on them, too, to do their best.

COMMUNICATION

Pros and Cons Of An "Open-Door" Policy

"Management," writes Fred Luthans in his book, *Organizational Behavior*, "must recognize that just as the informal organization is inevitable, so is the informal communication system. Today's managers should attempt to manage and make use of the informal system to help them attain organization objectives."

To improve communications, many managers have begun to adopt an "open-door" policy. Some potential advantages:

- Organizational resources — the sort that may not surface in routine job interviews — sometimes come to light. For instance, an employee who during a chat strikes you as being exceptionally articulate might be groomed to deal with customers. Not incidentally, in the course of such exchanges managers can often get a line on who among their people is bright, probing or imaginative and, therefore, likely to be innovative if encouraged.

- Workers' alienation — their sense of being in the "out-group" — is diminished when the boss shows an interest in them. One manager makes it a practice to "tell people informally, when they drop in, what the company is doing and planning, thereby keeping them from feeling that they are working in a vacuum."

It is useful, also, to provide employees with the feeling that in a troublesome situation or conflict they have somewhere else to go if, for some reason, they don't have recourse to their immediate bosses.

- Managers themselves feel less in a vacuum if people volunteer their reactions to what's going on in the firm. Moreover, an astute executive can often perceive what is *not* being said by listening attentively and watching facial expressions.

- Loyalty and cooperation tend to increase in an atmosphere of candor and trust. Being able "to talk things over with the boss" gives employees an ego boost — a heightening of assurance of their personal worth — that can cement their commitment to company purpose.

Traps Behind The Open Door / There are, however, some negative aspects of the open-door policy:

- It can, for one thing, thwart your supervisors. You hold them accountable yet usurp some of their responsibility by giving an opinion or direction to an employee who should have gone through the chain of authority.

One way to counter this is to ask, "Have you discussed this with your supervisor? Let's get Bill in on this and talk it over together."

- Being available to all may entangle a manager in employees' personal problems. You may not be interested in being a confessor, but it's hard to insist that what is discussed be exclusively work-related. (Of course, you may well want employees to come to you with personal problems that they do not wish to discuss with their immediate bosses.)

- Workers may camp on your doorstep, wasting your time and theirs. You have to weigh the gain in rapport and morale with the deadline for the job you are trying to get done.

If they are taking up too much of your time, you could break in and say, "Would you excuse me? I have a meeting to go to now." Also, your secretary could provide an out within 10 or 15 minutes by buzzing to ask if you want to take an important call.

- Employees may disregard the welcome mat. If you have assured your people that your door is always open to them and they don't take advantage of it, you might wish to explore these questions:

- Do you, without realizing it, feel at times annoyed when interrupted by impromptu visits? If you feel it, you may show it.

- After listening to a troubled employee, do you tend to terminate the hearing with what amounts to "Well, do the best that you can"?

- Might you seem to be more critical in some instances than you intend, with the result that employees shy away from you?

As author and psychologist Harold J. Leavitt observed, if an executive wants two-way communication, "He will have to keep his eye open for the man who wants to talk but doesn't dare. He will have to be alert to the extent to which his own behavior is deterring people from asking questions that need to be asked."

Keeping Information Channels Open

Seasoned executives know that in most organizations the information that flows through formal communications channels is often too little or too late—or both. In order to keep up with change and position yourself in the mainstream, it is highly desirable to learn at least something about pending developments in advance. But, finding a way to do it can be tricky.

Some managers seem to have a special skill in this regard. And the secret of their success seems to lie not only in their ability to keep in contact with a lot of well-placed informants, but also in the techniques they use to elicit information. It's not that they try to tempt people to reveal confidential information, but simply that they know how to stimulate others to talk about what they are doing and thinking. For the fact is that simply asking, "What's new?" rarely gets people to open up. Instead you need more provocative approaches such as these pump-priming techniques:

- *Act as if you already know the facts.* Actually, you may know only the beginnings, but that is often enough. For example, you hear that a staff cutback is in the works, so you say to someone who, you believe, has the information, "That's really too bad about the cutback, isn't it?" If your remark is accompanied by a dour expression, you might hear, "Well, it isn't so drastic. The plans involve only three people, and they're being transferred."

Now you may want to solicit more details, by saying, for example, "I didn't hear where they're going to put them." This will probably cause your informant to open up further.

- *Quote authority.* Let's say that you overhear an executive talking about a review of the budget to effect economies. You might say to someone you believe is in the know, "George Felix was talking about cutting the budget. Guess things suddenly don't look good."

Your listener is likely to assume that George told you about the belt-tightening and thus have no hesitation about filling in the details.

- *Guess.* You have observed a lot of activity behind closed doors. One morning you meet your company president in the elevator and he introduces you to his companion, another company president. Taking a flyer, you go to someone possibly in the know and venture an opinion, "Looks like people are talking merger."

The reply might be: "The way I heard it, there's a reorganization in the wind."

Sometimes a far-out guess is just as effective as one that is on target. The other person will be anxious to head you off from a big misunderstanding and an embarrassing rumor by setting you straight on the matter.

► **Observation:** The more you probe for information in these ways, the more readily the information will come to you. People will begin to assume that you are well informed, and will pass on what they know to you. Sometimes they will act from a desire to be the first to tell you. At any rate, after a time, you will find it much easier to get information on a regular basis.

But, no matter how free-flowing the information becomes, remember that it could embarrass someone. So protect your sources. The less you use names in eliciting information from others, the safer, and the better your chances to continue to enjoy an open pipeline.

Analyzing The Feedback That You Give

Could the performance of employees in your operation be improved by providing increased feedback about their work? Results of a recent survey suggest the answer is "Yes." Some 68% of the respondents said that they would like feedback often, but only 13% reported getting it that frequently.

While participants in this survey were federal employees, odds are that the results would be about the same in many business and not-for-profit organizations. Any executive who is concerned with improving productivity would be well-advised to explore what could be accomplished by more frequent and effective feed-

back about performance.

The emphasis on *performance* is crucial, though. The term "feedback" is used so loosely these days it often seems to mean no more than communicating with subordinates to keep them happy. Feedback may make employees feel good, but that would not be its purpose. It should be designed to *provide the information employees must have to do a better job*.

The information may come from you, from a machine, from a scoreboard. Whether people feel happy or unhappy in getting it is irrelevant, so long as they learn enough about the results of their work to realize how close they have come to meeting performance standards.

Without such feedback, it may be impossible for an employee to improve performance except by fluke. If you don't believe that statement, try this simple experiment: Take a handful of coins and, with your eyes closed, start pitching them into a bowl on the floor. You'll discover that without visual feedback on where the coins land, you can't determine how to adjust your pitching technique to improve your score.

The same principle applies on the job, although the circumstances are considerably more complicated because there are two distinct kinds of feedback managers can and should utilize:

- **Objective feedback.** This is provided by a system, with results usually measured numerically—for example, the number of cases opened per day, the number closed, the number in backlog.

Some jobs have a lot of objective feedback built into them. Employees know they're expected to complete a given number of subassemblies each shift with no more than a certain percentage of rejects. If, at the end of the shift, the reporting system provides them with a count of completed subassemblies and the number passing inspection, they get a high degree of objective feedback on what they have accomplished.

And it's particularly valuable because it is impersonal and nonjudgmental. It doesn't put anybody on the spot, but enables employees to decide for themselves whether they need to change. It also has the virtue of being automatic. It's generated as part of the operating system, so it doesn't depend on the time, energy or initiative available to any individual.

Increasing the amount of objective feedback within the unit makes it easier for the manager to increase productivity. But technical, professional and managerial jobs rarely have a high degree of objective feedback built in. It's up to the ex-

ecutive in such operations to look for ways to provide it wherever possible—tally sheets, profit and cost statements, anything that gives an impersonal measure of performance.

As it is, the people who hold such jobs have their own opinions about how well they do their work. But the only way they usually find out whether their overall performance measures up to the organization's standards is through:

- **Subjective feedback.** This generally concerns *quality* and it's based on managerial opinion, rather than objective measurement. On the basis of their understanding of organizational goals and the mission of each unit, managers express their judgment on how well each subordinate's results match the needs of the organization.

Aside from the fact that subjective feedback can never be either totally objective or automatic, there's another drawback: It evokes emotions in both superior and subordinate. These feelings can easily cloud the effect if they go unrecognized. For example, an executive who feels uncomfortable may be tempted to pull punches or overstate. A subordinate's feelings may form a filter so that some of the feedback goes unheard.

Breaking Through! To make sure that you're expressing subjective feedback as effectively as possible and that it's getting through to subordinates, check your practices against the guidelines that follow. Effective feedback is usually:

- **Specific.** "This is good" and "This is lousy" are equally unhelpful. You have to identify exactly what is good or what needs to be improved.

- **Timely.** The closer feedback follows performance, the better. Time has a way of muddying details—which may be precisely the place in which the greatest improvement is possible.

- **Frequent.** You can't give feedback "often" by setting up a timetable. Some people need it more frequently than others—new employees, those in new assignments, people who are uncertain of themselves or of you. One rule of thumb: Feedback should be frequent enough so that when you're busy and temporarily out of touch, no subordinate can reasonably take it as a sign you're uninformed or uninterested.

- **Personal.** Since subjective feedback is personal, it should be labeled as such: "I think," "I believe," "In my opinion." An assumption of objectivity where it does not exist confuses communication. Admitting frankly that you are stating an opinion opens up discussion and that's what you want. Your purpose is not to get lip ser-

vices to your point of view, but agreement on improving performance.

► **Observation:** Always give feedback when you spot a specific course an employee can take to do a better job. It's equally helpful to spotlight accomplishment that should be repeated. But don't overlook the wisdom of occasionally commenting on routine satisfactory results to bolster people's self-confidence.

When Do You Have A Talk— When Do You Just Chat?

That popular verb *rap* is frequently used as a synonym for *talk*. There is, however, a difference—and it can be a significant one for managers.

A manager who talks with an employee has a point, a message, maybe a question, to get across. The employee can respond—usually, in fact, is expected to. But the manager guides the conversation. The manager has something to say that he or she wants the employee to hear and digest. The purpose of talking may be to give an order, work to solve a problem or disseminate information. Even if what the boss has to say is in some part determined by what subordinates answer, the ultimate direction of the talk is clearly up to the manager.

Among Equals / There are other circumstances, though, that call for a different approach, one that creates more of a free-floating dialogue. This is the “rapping” that a manager does with a subordinate in which the two communicate as colleagues. It is not goal-oriented, not as specific or directional as talking. It can, however, be much more than just a way to relax and pass time.

There are many functions managers must fulfill, other than directing the people in their department, so they have to know what is going on. They have to acquire a feel for how people work with, and relate to, others. They must be able to spot problems before they become crises. And managers need some clues as to why some people act as they do in certain circumstances.

To do all of this, managers are dependent upon the information they gain informally from others. Yet accurate information of this type cannot be gleaned easily with the “I’m the boss so tell me” approach. Often just background at the time, what you need to know is likely to come out only in a relaxed and open atmosphere where people feel free to “rap” about what’s on their minds.

Keeping The Signals Straight / Even in informal situations, however, the manager sets the

tone. He or she is still the “boss” and subordinates know it. There are—and should be—times when they converse as equals. But managers must choose those occasions, just as they must decide *under the circumstances* whether they’ll “rap” or talk.

And this is where some executives send out the wrong signals. For example, wanting to be “nice,” managers try to disguise orders by seeking voluntary, enthusiastic participation. When they don’t get it, they pull rank. Though the tasks get done, these executives damage the rapport they tried to build. The next time they try to open up to subordinates, and get them to open up, they may find that employees are suspicious. Wary now, employees resist any attempt to put them at ease.

On the opposite side are managers who are so conscious of their position that they act afraid to unbend. They may, in fact, want to get beyond the wholly formal contacts they have with subordinates. But every time they try, they are unable to suppress the mannerisms that keep employees constantly aware of who is really running things. (Frequently executives of this type come to depend on one or two subordinates to be their “eyes and ears.” As a result, the information they should be getting directly, so that they can form their own impressions and conclusions, is necessarily reshaped by the attitudes and conceptions of those who pass it on.)

If you, as a manager, want to avoid the confusion that results when talking and rapping are used interchangeably, two simple guidelines may help:

- **Know what you want.** By asking yourself ahead of time what the purpose of the conversation is to be, you define for yourself the style you should follow. If what you have to say is directed to the subordinate as a *subordinate*, then talk. It may be that after you have given the directions or information you want to impart, the two of you begin to rap spontaneously. But in that case give a reminder, either at the very end of the conversation or soon afterwards, of what you originally said. That way, your purpose won’t get lost in the informality that took over.

If, on the other hand, you want to rap, save any orders or “official” items for a different occasion. Take pains not to underscore your rank by attitudes or expressions you wouldn’t use with executives on your own level. That way, you can keep the atmosphere relaxed and the conversation on the equal footing that encourages a free flow of information.

- *Pick a time that serves your purpose.* When you want to get a message across to a subordinate, you need the person's undivided attention. And to get it, you should give yours. So, if you're planning to talk, try to plan ahead of time to keep interruptions to a minimum and to choose a period when neither of you is preoccupied with some other pressing concern.

Rapping, on the other hand, is for moments when you can both take time off. If you summon a subordinate and expect him or her to relax at a time when the person is worrying about meeting an urgent deadline—or for that matter, about getting home for dinner—you defeat your purpose. The subordinate may, indeed, stay and chat—but only out of necessity, because you're the boss. In these circumstances, subordinates' attitudes are bound to be colored by the reminder you can demand their presence.

► **Observation:** Managers who know when to talk and when to rap with subordinates are also more likely to sense the needs of their own superiors. With a higher executive who is consistently casual and given to wandering conversations, it may be useful to check back when you are in doubt about what he or she specifically wants done. And with someone whose manner is usually rigid, catching even a slight signal that the executive wants to unbend—without pushing the occasion too far—can mean the beginning of a more open and fruitful relationship.

Bad News: How To Ease The Blow

A top executive at AT&T was recently quoted as saying, "I believe in being tough with facts. But not with people."

Nice philosophy. But doesn't being tough with the facts sometimes require you to be equally tough with people? When your operation suffers continued losses, you have to lay people off or to tell them that they will be getting no pay raise—right? When a subordinate has failed to show results on an assignment, don't you have to take it back in order to rescue it?

The answer, of course, is "Yes." And bad feelings may be inevitable when you have to announce a decision that has an adverse effect on people. But those feelings don't have to include a devastating blow to the ego.

This January, for example, a news reporter was the person who first told Bert Parks that his 25-year stint as M.C. of the Miss America contest

was over. Parks remarked in amazement, "I never thought they'd pull a trick like this. It's a little shabby, isn't it?" Like the thousands who shared his outrage, he reacted not so much to the shock of the decision as the way it was delivered.

Every manager has to be the bearer of bad tidings at some point. And the temptation is strong to get it over with briskly—even brusquely, if necessary. But simple humanity requires that, though you can't change the facts, you can take the time to deliver them in a way that softens the blow. How?

- *Be personal.* Deliver bad news face to face to the individuals or groups affected—never in writing. And express your own feelings about what has happened: "I'm sorry for the hardship," "I wish I didn't have to make this cut," "I'm proud of the work you've done." Your efforts to personalize the message show that, while the decision may be tough, it's not executed in cold blood.

- *Listen to people's feelings.* For example, if you tell someone that a demotion is inevitable, don't rush to justify your move. That won't make the news easier to take. It could, in fact, make it more infuriating.

Your most helpful step is to sit there and listen to the response. But...

- *Be ready for the inevitable emotional reaction.* The people affected are going to feel shock, bitterness, resentment. And they may not spare your feelings by hiding behind a stiff upper lip. Whatever they say—or keep to themselves—they won't be ready to listen to the reason this is happening to them until they've expressed their emotion or had time to swallow the hurt. After you've allowed them that time, then:

- *Give a straight, unembellished explanation.* Describe the circumstances that led to the decision. But keep it succinct. People who have heard bad news are not ready to listen to long explanations, because they're absorbed in their own problems. And if they hear a lengthy, involved rationalization, they often think they're being snowed.

- *Offer to reduce the impact.* To a person who is being fired, for example, offer the use of a telephone or office for a reasonable period. If people will have to do more work for the same pay, call them together to hear out their problems, then ask for their ideas on how best to deal with the extra work load.

Whatever actions you take may seem inadequate to you—and, for all practical purposes, they may be. But they show that you understand that the people who've been hurt have also suf-

ferred a sudden, intense loss of self-esteem. Your willingness to reach out to them puts a more human face on management at a time when an

impersonal approach—though often simpler for the manager to take—would make the bad news even harder to bear.

INTERACTION

Which Yardsticks Do You Use When You Comment On Performance?

Many times a word of praise or criticism can leave an employee more confused than informed. This happens when people are not sure what you base your comments and conclusions on. In other words, what are your yardsticks? When subordinates don't know, your readings are suspect, hard to interpret.

For example, a manager tells a supervisor: "You're doing a fine job." As a compliment, that's okay; as a comment on performance it may raise some questions in the supervisor's mind: Does that mean I am exceptional? Or does the boss think most people are doing a fine job? Does it mean the boss liked that special project I worked on in November? Then why not say so? And how come there was no mention of that job I fouled up that had to be scrapped?

Managers don't arrive at a "fine job" conclusion by the seat of their pants. They know how they get there; their subordinates, who would very much like to know, are not told. The result is that compliments make employees feel good and yet not satisfied. That being the case, imagine how a person who is told the following must feel:

"Joe, I don't want you to get me wrong—I'm not saying your work is unsatisfactory, but it has been a little sloppy lately. I know you can do better."

Joe may wonder what the boss means by sloppy, while at the same time be afraid to ask lest the boss tell him. Besides, the boss's idea of sloppy and Joe's could be a mile apart. And it could prove a waste of time to pursue the subject, unless the boss identifies how he or she measures for sloppy.

To lend credence to your comments on performance, it's important to make clear to subordinates how you arrived at them. They are not top-of-the-head opinions. In most instances, your reading came from one, or a combination, of the following:

1) *Clear-cut requirements* that are known to all. These should be referred to as the standard

for either praise or criticism. And most managers do. All it means, for example, is that if a subordinate is supposed to turn in X number of reports per month and turns in Y instead, that's what you talk about. If you rate people on clear-cut requirements, failure to mention what they are is a mistake.

2) *Past performance compared with present.* People in sales, for example, are always having their results compared with "last year." If this type of comparison applies, use it but be sure you have valid evidence. Thus, the executive who told Joe his work had been "a little sloppy lately" would have done better to show Joe samples of past jobs compared to those he has been turning in lately.

3) *What the competition is doing.* The competition in this case is anyone else doing a similar job, or with similar responsibilities. Some examples: Absenteeism in supervisor A's group is far higher than in any other. Productivity in supervisor B's group is well below the others. When there are legitimate comparisons to be made, it's better to put them on the table.

4) *Your own expectations* of how people should be doing. This is a tough one to talk about, but can be rewarding to all if you do it well and take care to explain the basis of your judgments.

In this instance, *your* standards are the issue, but they are your standards for this individual in this job. And that is the level you expect this person to achieve. You could, however, be tougher on one person (or job) in this regard than on another. For example, a President may expect more from the Secretary of State, because of the nature of the job, than from the Secretary of Commerce.

Expectations can be tough to talk about because this person may have *met* clear-cut requirements, may be *exceeding* past performance, may be doing *better* than competition—while still not coming up to your expectations. Clearly, this is an exceptional person for whom you have bigger things in mind. But if you want your judgment to be accepted, you will need to explain how you arrived at your conclusions.

Helping Chronic Underproducers Improve

You've taken over a department, and you're dismayed to find that "good old Bill"—a long-timer—is working below the standards you require. Some managers might consider firing him out of hand, but that may be risky if there isn't documentation to support your action. Others might call the employee in and say, "Shape up or ship out."

Both courses may be unnecessarily drastic. And the warning may not work. In most cases of employees who have chronically underproduced, a more deliberate method is advisable. Here's the way you might handle "good old Bill":

- *Let him know that you find his work level unsatisfactory.* Don't be surprised if you learn that he didn't know it. Chances are that he has been under the impression his work was satisfactory. Perhaps his previous boss never complained, never gave him feedback. In telling him now, don't compare him with others in the department. If you do, you hand him an opportunity to give you reasons why they can do it and he can't. "The boss always gave him extra attention; he never seemed to have time for me."

- *Define clearly the performance that you expect.* If there's a large gap between what he does now and your standard, don't expect him to close it all at once—or even in the next three months. Unloading too many "shoulds" on him at one time could cripple him permanently. Work out some stages. Or concentrate on one improvement at a time. "I want you to make the entries in the record as you finish each job, rather than waiting until the end of the day. That way we'll cut down on errors." Once you've got him on the new regimen, and the errors have been reduced, then you might concentrate on getting more speed out of him.

- *Establish the time period for each improvement.* "One week from today, we'll sit down and talk about the new way of doing things. We'll be able to compare the rate of mistakes."

- *Praise when it is due.* "I'm very impressed, Bill, that the number of errors in the entries has declined to near zero. That's a tremendous improvement, don't you think? I'll bet you're pleased. I know I am."

- *Provide resources, if necessary.* "If you're not sure about what you're doing, I'll ask Jane to give you a hand. Feel free to ask her to check your entries. The important thing is that we cut down on the mistakes." Sometimes it may be necessary to

provide coaching or training. Bill is a long-time employee. He deserves to have a chance.

- *Warn if it is due.* "We had agreed that you would make the entries as you finish each job. I see that you're not following our agreement. The number of errors is still too high. Bill, I'll give you another week. If you haven't improved, I'll have to put you on probation."

- **Observation:** Reporting to a new manager creates a whole new world for the employee. You should assume that it is a favorable one with a climate that will permit him to grow. Showing that you think so will help the employee develop the confidence to succeed. Not that you need to give any pep talks along the lines of "I know you can do it..." Just the fact that you are expecting improvement shows that you believe it is possible and that you are standing behind your subordinate while improvements take place.

Pushing Performance To New Heights

Charley Lau signed a hefty contract with the Chicago White Sox recently. Six years at an average of \$100,000 a year. It's the kind of contract a lot of people would like to sign.

What is most interesting about the contract, though, is the fact that Charley Lau is not a superior outfielder, not an All-Star pitcher, not even a player. He is a batting coach, the very best in the sport, according to his admirers. He is credited with helping such stars as Reggie Jackson, George Brett, and Bucky Dent achieve batting averages that had hitherto been out of their reach. And he has not neglected lesser players—.230 hitters have reached .250 under his tutelage, .250 batters have gone to .280.

Charley Lau, then, is a man with the ability to help others push their performance to new heights.

It's the kind of ability that managers need as well. Too often, people work at a pace and a level that are well below their potential—either because they don't know how to improve or they never dreamed they could achieve any more. Unless the manager steps in—turns batting instructor—those potential talents and abilities will never be put to use. This is sheer waste—for the people involved, as well as for the organization.

Skilled Coaching/ What does it take to hone your batting coach skills? Here is a suggested course of action...

- *Recognition.* Not a pat on the back or the word of praise for a job well done, but rather your

recognition of the people who could most use your help. And this is often difficult to determine. You may have become so used to the way one person performs, for example, that you have never seriously thought about whether he or she could improve. Or, because certain people have never expressed any desire to do better, you may feel that they have no interest in doing so. You may have to do some real searching, therefore, look beyond the way things seem to be, in order to find likely candidates.

- **Challenge.** People who have been working at a certain level need a reason to reach out, something that will inspire them to push harder. But, in most cases, make it on a "one step at a time" basis. If Charley told a .230 hitter that he would soon have him batting .300, he probably wouldn't be believed—the challenge would just be too great. But if he told that same player that, in time, he would be hitting .260, the goal would seem much more attainable.

- **Support.** Once you have people moving forward, you can't just leave it there. They need to know that you're on hand, ready to help, to encourage. Chances are, you won't be able to devote full time to instruction, as Charley Lau can, but you can establish the kind of supportive atmosphere that encourages people to reach out.

- **Applause.** Everyone likes praise and appreciation, and no one more so than the person who has taken one step forward, then another and another. It's important, therefore, to keep your applause in time with each step. If you hold off too long, that second and third step may never be taken.

- **Leadership.** Your own example can have a pervasive and persuasive effect on your move-ahead project. If people see you reaching out, constantly trying to improve your own batting average, they will be much more inclined to better their own. You will be creating the kind of climate that inspires good performance.

► **Observation:** When White Sox catcher Carlton Fisk—no mean hitter—learned that Charley Lau was joining the team, he said, "That's the best Christmas present you could give me." Step in as batting instructor—and, in time, you may get the same kind of reaction from the people who report to you.

Can You Ever Find A Cure For The Excusaholic?

Chances are anyone who is a manager for very long will eventually run into a Mike Carella. He's

smart, has all the necessary know-how, good potential. And every so often he comes up with a really first-rate job on an important project. But in between, his performance is mediocre, sometimes slipshod.

Not intentionally—there is always a good reason. "My wife got sick in the middle of the night and I had to take her to the hospital emergency room." "I thought I'd checked out every source—guess I must have missed a few." "I expected to get the report distributed yesterday afternoon, but the copier broke down."

Every explanation is valid. Some of them even make you feel sorry that Mike has such lousy luck. But when you look at the situation over a period of months, the pattern is clear. With occasional exceptions, Mike's work is not up to the standard you require and believe him capable of.

It's a hard problem to come to grips with. For one thing, the time never seems right. It's hard to crack down on someone who explains, "I'm sorry I missed the meeting, but if I didn't see the guidance counselor this morning they would have expelled my boy." It seems like kicking a person who already has plenty of problems. Then, too, it is hard to believe that misfortunes will continue. But, face it, they will.

The problem with people like this is that they see themselves as victims of forces that prevent them from doing what they really intended to do. And since these outside events are valid, and not their fault, they feel excused from their failure to measure up. In short, they are excusaholics.

Getting To The Point! Unfortunately, this is not a behavior pattern that is easy to change. If you want to salvage the excusaholic—and you probably do, because the potential is there—you have to be prepared for some pretty difficult sessions with the offender. To achieve positive results...

- **Focus on objectives.** As in any disciplinary situation, marshal your facts, try to document each case where your expectations were not met. But don't hope for quick agreement with your position. In fact, the employee will probably bring up each of the excuses you heard before.

- **Don't get trapped into debating the merits of the excuses.** Simply concede that each of them existed by pointing out that they are irrelevant. You cannot allow the poor performance to continue, whatever the circumstances that the employee believes causes it.

- **Emphasize that success is possible.** At some point, the employee will probably begin to abandon the excuses and fall back to a second line of

defense— reminding you of the things he or she has done right. When that happens, capitalize on it. Agree that those were, indeed, outstanding accomplishments and point out, “That’s exactly what makes this conversation worthwhile. When you’re on top of the game, you’re the best. What we need is to have that happen more often.”

- *Demand that the employee take responsibility.* You may be tempted to suggest specific steps the person can take to improve performance. This has the advantage of making clear what you expect. The trouble is the individual will probably agree sincerely, but the results will be disappointing.

Since excusaholics don’t take any responsibility for the past, they are often unrealistically optimistic about the future. They don’t expect that events will again provide apparently valid excuses for poor performance.

It’s wise, therefore, to try to force the employee to begin to take responsibility by asking for a commitment to a specific accomplishment which must be fulfilled, regardless of events. Lay it on the line that good intentions are not a substitute for good performance—you will hold the person strictly accountable for fulfilling the promises made. This is a tough stance to take, but it is probably the only one that can shock the person into trying to take charge of his or her own life.

- **Observation:** It’s hard to give up on the excusaholic because the potential is so attractive. And if you can’t inspire an obviously capable person to perform effectively, you may question your own skill as a manager. But the fact is that the psychological roots of the excusaholic’s problem are deep. Ultimately, only that individual can make the decision to change. All you can do is try to provide an incentive.

Managing Idea-People And Problem-Solvers

Roy Fenner knows that when Sam Horn, his assistant, says “Leave it to me”—that’s it. Horn is at his best when someone throws a problem at him. Says Fenner: “Sam will tackle anything, so long as it isn’t cut and dried. I have others who can do that, too, but Sam would be a hard man to replace. Geniuses usually are.”

Well, maybe Sam Horn is a genius and maybe he isn’t. But there’s no question that he’s bright, eager, and quick on his feet. And you may have someone like that working for you, someone brainier than most and not afraid to show it. The

question is, what do you do with this person? How do you get the most out of someone who is ever ready to attack a challenge?

Here are some guidelines to help bring the best out in that cerebral individual— and make you look like a bit of a genius in the process:

- *Manage with a light hand.* You can’t crowd a Sam Horn or box him in with too many dos and don’ts—without cutting down on his creativity. To manage such people with a heavy hand—either because it’s your style or because you want to keep them “in bounds”—is to neutralize qualities hard to come by, and which could be an asset to you as manager.

- *Be clear and firm about deadlines,* as you are with other employees. This is important for several reasons:

- Creative people are all too human and, unless you enforce deadlines, they will cause you problems by taking whatever time they feel is available to complete an assignment.

- No matter how outstanding, no one person should become a favorite, getting special privileges denied to others.

- While you don’t want to overmanage, you can’t afford to give too much freedom. Being tough on deadlines draws the line, tells the person that while you give plenty of leeway, you expect results to be on time.

- *Allow room for mistakes.* Have you ever seen a shortstop make a spectacular play on a ground ball—only to throw the ball over the first baseman’s head? The point is, a lesser player might not even have come close to that ground ball to begin with. Superior employees, too, are not afraid to go after the tough ones, so they are bound to make a few errors. If you harp on those, there is a danger that people will become less willing to take risks. Thus, your star may hesitate the next time you have an assignment no one else will touch.

- *Reward to fit the individual.* While everyone wants recognition, superior employees often have a passion for it. So anytime you’re in search of a reward for a job well done by such a person, do not overlook *credit*. Give it publicly and liberally. Another possibility—anytime such a person asks to work on a project, say Yes. It may be the best reward you have to give the highly-creative person— who wouldn’t even ask for the assignment unless it represented a challenge. And when the assignment is over, you will, of course, give credit.

Being Tough Without Being An S.O.B.

Banker Robert Abboud, one of the "10 Toughest Bosses" in America, according to *Fortune* magazine, appears to have been too tough for his own good. Shortly after *Fortune* cited him for his hard-bitten style, First Chicago Corp. fired him. A member of the board of directors, Ben W. Heineman, commented, "The board...has tremendous respect for Bob Abboud's integrity and banking ability." Then he added, delicately, that the directors felt they needed a new CEO "perhaps with more people skills than Bob has been able to demonstrate."

Many executives earn the reputation of being tough bosses because they criticize in public, make key decisions by themselves, have bad tempers and use abrasive language. They foster insane competition, playing favorites, but toppling the favorites at whim to keep them insecure. They relieve subordinates of assignments at the first sign of trouble, fail to check whether people have understood their instructions—then blame subordinates for the errors that result. And they are rarely satisfied even when subordinates reach their goals and perform well.

Yet there are also many executives who are labelled tough but who seldom inspire fear and anxiety. They are demanding in the goals they set—and you probably wouldn't work for them long if you didn't meet those goals. They get their reputations for toughness, however, from one or more of the following:

- *They insist that people have the facts.* They tolerate dissent—but only when it's backed by careful research and arguments that can't be shot down. "Go do your homework," they snap if subordinates don't come up with well-informed recommendations and opinions. They're tough, all right, but hard to fault.

- *They treat everyone equally.* Some find it hard to keep themselves from growling at mistakes, but at least they growl at everyone. Many bad-tough bosses are really no more than bullies—they'll snap at people who cower easily, but treat with respect the ones who don't. Good-tough executives either yell at everyone or, even better, roar only at those who usually roar back.

- *They go to bat for their subordinates.* They expect more of people than most of their colleagues do, then they fight hard to get them the resources they need to do a first-rate job and the rewards they deserve for top performance.

- *They demonstrate their personal concern.*

Tough may often equal rough but even this trait can be mitigated if the boss also gives signs of caring about people. It's possible to be demanding and still drop into the office of a subordinate just out of the hospital, for example, to fill the person in on recent developments and say, "I want you to take it easy until you feel better." It's also possible to criticize a subordinate and still come back an hour later and ask, "Has your daughter come back from Mexico yet?" Good-tough bosses don't nurse grudges and they let everyone know that, however strict their standards, they care about people as much as the work.

► **Observation:** Taking the fear route to earn a tough reputation means that everyone snaps to when the whip is cracked. But it also means creating a team that's secretly waiting for the boss's failure, rather than do all it can to ensure success.

When A Subordinate Questions Your Judgment

From time to time, every manager makes a decision that is questioned by a subordinate.

"When you set the deadline for next Friday, were you aware that Mel's other report is due on Thursday?"

"Did you really mean that copies of this should not go to the lab?"

"Don't you want to include Stella's people in the meeting, too?"

If your first reaction to questions like these is a short "That's what I said!" then stifle it. By starting from the premise that you might, indeed, have been wrong, you won't discourage future comments that might save you, someday, from making a grievous mistake. So:

- *Hear the person out.* And make sure you understand what is behind the objection.

- *Probe to see if the issue at hand is the real problem.* Sometimes there is a deeper worry that the complaining employee isn't conscious of. For example, that first question about next Friday's deadline could be masking a widespread dissatisfaction with too many top-priority jobs being given out on too short notice.

- *Make sure you are both operating from the same facts.* If necessary, make a point of restating the data on which you based your decision to learn if the complainant sees a different meaning in them—or is aware of other facts that you should know.

- *When you can't reveal your reasons for the decision, say so.* But reveal them when you can.

There are times when you must keep the basis of a decision to yourself. But that makes it all the more important to explain your reasoning when you're under no such constraints. Avoid, however, a defensive tone. You are merely providing the facts as you saw them. Even if the subordinate continues to disagree, you're making it clear where you stand—and why.

- *If you reverse yourself, thank the person who helped put the matter in a different light.* This makes it clear that you appreciate the subordinate's coming to you, that you bear no grudge—and that you hope people will speak up whenever it's necessary.

- *If you don't reverse yourself, thank the subordinate for being frank with you.* Even if the argument did not change your mind, comments from the people who work closely with you help you make sound decisions. And you'll win more acceptance of them by encouraging openness.

► **Observation:** Having the courage to retract your words, to alter a decision, shows uncommon mettle. Far from losing face by doing it when necessary, you will be showing your stuff.

What Do You Do When Someone Insults You In View Of Others?

Pat Quigley listens to a lengthy point made by another manager in the staff meeting. Confused, Pat says, "At the risk of sounding stupid. . . ." The other manager smiles sardonically and fires back, "No risk at all, Pat. If you don't understand, then you must be stupid."

The retort is strained, the laughter is sparse—and Pat is left speechless by the put-down.

Chances are that, at one time or another, every manager has been embarrassed, frustrated and stopped by such a device—because, usually, the objective of the put-downer is not only to belittle, but also to shut someone off.

If you have ever been the victim of a put-down, you probably noted at least three things about the situation:

1. You were embarrassed.
2. You felt the put-downer was trying to cop out.
3. Unless you showed a determination to resist, you didn't get much help from others.

There may be nothing you can do about the embarrassment, but if it happens again, you can rally support and keep the put-down artist from completely getting away with it.

Here are some possible courses of action:

► *Have it out with the put-downer then and there.* This type of action is not generally recommended, although on occasion it can be strikingly effective. (Note: the odds are against its effectiveness in a large group.) The problem is that your open, aggressive response could cause much discomfort—especially if the group has tolerated put-downs to others. Thus, your challenge may result in an attempt by one or more colleagues to move on to another, less controversial subject. Then, in effect, you will have been shut up twice.

Although aware of the possible consequences, you may still be willing to risk yourself in public, leveling with your colleague. To do so with some degree of success:

- Don't join in the laughter. When you do, you are sanctioning, or seeming to sanction, what has just happened to you.

- Don't hide the fact that you disapprove of the put-down, but don't lose your temper, either. Undoubtedly, other people are already embarrassed, and your rage may push them to the limits of tolerance. They may try to isolate you, keep you from being effective.

- Use the right kind of response to nullify the putdown. For example: "I don't think that was very helpful: I have the feeling I've been put down, and I'm wondering why," or "That's a brush-off isn't it, not an answer?"

You have been made the victim—you know it, the put-downer knows it, and everyone else present knows it. Therefore, acknowledge the fact—and act the part. You may cause the put-downer to back off, even to apologize. And it's possible you may enlist an ally or two among the witnesses.

► *Have it out privately with the person who put you down.* If you don't want to respond to such rudeness in public, you might arrange to have a private talk with the "offender." Again, try not to lose your temper. Describe exactly how you felt when you were put down. Don't accuse the other person of trying to embarrass you or shut you off, or of acting with malicious intentions—because he or she can, and probably will, deny that that was intended. If you confine yourself to describing how you felt, your adversary can't deny your right to speak up. He or she may try to rationalize, excuse, explain—but your feelings can't be dismissed.

It's possible that you won't get any immediate satisfaction from the meeting. You may not get an apology, either. In fact, the put-downer may even try to embarrass you further to avoid any

show of personal discomfort.

When that happens, all you can do is give notice that you are not going to take future put-downs without some kind of response. This alone may discourage any more attempts to embarrass or humiliate you.

► **Ignore the put-down.** When the put-down is a one-time occurrence, when it seems to indicate no malice on the part of the other person, when it is probably used just to close out discussion, then you may want to overlook it. This isn't easy to do, of course. We all have our pride. But you may be able to score some points by getting the response you want. Some follow-up comments:

- "This is still not clear to me. Maybe it is to everyone else, and I'm the only one having trouble. If so, I hate to take up the group's time." Put that way, you'll frequently get a constructive response from someone. You may find that others in the group don't have any clearer idea of the point under discussion than you do. Or you may find you stand alone, but that someone will try to explain — without rancor — what is unclear to you.

- "I guess I sound stupid, but I don't see the point (or understand the distinction). Can somebody help me?" Put sincerely, this question seldom fails to get what it asks for.

If you can keep your voice level and seemingly calm, your quiet dignity will go a long way toward disarming the person who tried to put you down.

► **Observation:** While in most cases everyone present can see a put-down for what it is, that doesn't mean that it has been admired or accepted by others. Your response may have the effect of not only dampening the impact of *this* put-down, but also of discouraging such behavior in the future.

Six Points to Consider Before You Put Your Foot Down

In the business classic, *My Years With General Motors*, Alfred P. Sloan, Jr., tells of the long conflict over the development of an air-cooled engine. On one side were the line officers in the manufacturing divisions, who were committed to water-cooled engines and didn't want to change. On the other—backed by Pierre S. duPont, the company president—was the brilliant scientist, Charles F. Kettering.

The dispute occupied huge amounts of

managerial time and energy from 1919 to 1923. Planning and market strategy were seriously disrupted. Finally, Sloan decided that the time had come when someone had to step in. He proposed that management stop trying to get an agreement among the warring factions, give Kettering sole responsibility for developing the new engine and let the manufacturing divisions "go ahead with their business in their own way." And he put forward his plan in a way that made rejection impossible.

Putting a forceful foot down in a crumbling situation is one of the toughest decisions that an executive has to make. There are almost always counterpressures that discourage action:

False optimism: "Things could look better tomorrow."

Fear of consequences: "What if, when I put my foot down, everything collapses?"

Dislike of butting in: "Even though it's hurting me, why should I get more involved than I have to?"

The Moment of Truth / Still, there comes a time when, even though it means taking an unprecedented step, the executive who faces a souring situation may have to say, "Something has to be done. And if no one else is willing. . . ."

But where do you go from there? Not charging into the arena right off the bat. Instead, this is the moment for cool thinking.

- **What are the facts?** For example, a manager who finds that a subordinate has gotten into a bitter conflict with the head of another department is inclined to back the subordinate 100%. But no constructive move can be made until the manager understands who has been doing what—and why. Then, once the facts are clear, the manager can try to end the conflict in a way that offers more hope of mutual acceptance.

- **What are the emotions?** Let's stick with the same situation. The effectiveness of any action this manager takes will depend on how correctly he or she has assessed the conflict *as both sides see it*. This means looking for clues that reveal how emotions got so high in the first place.

This assessment can be crucial. Clearly, a conflict resulting from someone's acting out of malice differs from one that comes about through someone's being offhanded or careless or absentminded. And here one's own motives should get a going over: "Why am I so sure I can contribute to a reasonable and satisfactory resolution of this problem?"

- **Are you willing to be a dead hero?** In many instances, the "foot-down" move is high-risk,

win/lose. Early on, one must ask, "What if I fail?" Putting your foot down can mean putting it on someone's neck — or seeming to. If the opponents come out fighting, there's always the risk that you'll be the one to lose — even if it's only a matter of face.

You may well decide to go ahead. And by weighing all the things that could happen, including the worst possible consequences, you won't be thrown off balance by some totally unexpected development. At the same time you line up the possible benefits.

- *Have you marshalled all your resources?* If you are stepping into a tricky situation, you want to be as prepared as possible. By all means, get as much information as you can from the people involved. But then go to level-headed observers outside the dispute for *their* views. Your goal is not only to assess the situation accurately and objectively, but also to gauge what will happen if it continues.

- *Have you a plan?* Exactly *how* are you going to put your foot down? You stack the cards in your favor by minimizing the possibility of unpleasant surprise. This means that after you have mapped out the most effective course of action possible, you develop a Plan B, maybe a C and a D, as alternatives.

- *When do you move?* Of all the planning factors, pinpointing the exact moment of action may be the most crucial. Consider, for example, what might have happened if Sloan had acted earlier in the controversy at General Motors. He would have been open to accusations that his reorganization plan was unnecessary. Not yet weary of the fight, the disputants would have opted for a final push towards total victory—and resented Sloan's intervention.

On the other hand, if he had delayed, the situation could have deteriorated so much that the company might have been mortally wounded and no one could have repaired the damage.

Making the choice between prematurity and belatedness, the crux of the timing dilemma, is often a matter of intuition. But if you are aware of the timing problem and weigh the situation with that point in mind, you have a much better chance of striking when the iron is hottest.

You may decide that tact is your best weapon — or that bluntness is called for. Either way (or some other way), *when* to act is all-important.

► **Observation:** Shortly after Sloan proposed his "peace program," duPont resigned and Sloan was named president of the company. It's an appropriate reward for the executive who dares to

put a forceful foot down when it seems to be the only way to get reason restored.

How To Handle Staff Members' Feuds

For as long as anyone can remember, Sam Oates and Terrence Phillips have worked together with barely suppressed dislike.

Sam says, "I don't know what I did to begin with to make him avoid me." Then he shrugs.

Terrence says, "As I remember, we were working on that X-19 project and I criticized something he proposed. From that time on, he's been unfriendly."

When there's bad blood between two people, those who work with them often show respect for the feud, but do nothing to get the two antagonists to respect each other.

As time goes on, people learn to live with, and work around, the friction. Yet you, as their manager, don't have to accept the feud as permanent. Obviously, you can't mandate a more cordial relationship, but consider these factors:

- *You're not expecting them to become good friends.* That would be unrealistic. Besides, they don't need to be buddies to work well together.

- *You can't expect a fast turnaround.* It's taken a long time to get them where they are now. It will take time to close the gap. So, expect that the best results for you will come by being deliberate.

- *You'd like to help them change their perceptions.* But you will never be able to "sell" them on each other's virtues. You will, however, have a chance of changing the way they see each other—and of warming the atmosphere—if you:

- *Talk to each of them about the other.* Just get them comfortable with the idea of hearing you say something like: "Sam told me an interesting thing the other day. . . ." The effect may be a stiffening at first. But as you continue to refer off-handedly to each subordinate in the other's presence, both will relax after a while.

- *Then, try eliciting some compliments.* For example, in talking with Sam: "Did you see that project analysis that Terrence prepared? I thought it was a very professional piece of work." If Sam agrees, you can then declare, truthfully to Terrence, "Sam told me he was impressed with your project analysis." A simple statement like that could turn out to be the first icebreaker.

► **Caution:** You have to be careful to keep a visible even hand in trying to get each to see the job in the other. If you appear to be leaning in one direction, you may intensify the hostility.

- *Put them to work on the same committee or project.* Not alone but with others. Working with others removes the threat while giving the old enemies a chance to get used to each other's presence.

► **Observation:** Many times, in such cases, the dislike is rooted so far in the past that no one remembers how it began. But the offenses which may seem imagined to you are very real to the two people involved. To overcome hostility that has solidified takes both time and patience—an effort that will seem worthwhile, though, when you finally see those one-time enemies working together in harmony.

The Executive Peacemaker

Most executives are keenly aware of the damage that can result when subordinate managers are at loggerheads. Generally they keep alert to signs of discord, and try to resolve disputes before they escalate. But what happens when you come into a situation where a longstanding feud already exists?

That's the problem Gilbert Soderman faced when he was promoted to operating head of his company's Southern division. His predecessor had been ill for several years before retiring and had more or less dropped the guiding reins. He had not had either the energy or the stamina to deal with the growing antagonism and lack of cooperation between the heads of production and maintenance.

By the time Soderman arrived on the scene, the two men were exhibiting all the signs of people involved in a to-the-death conflict. For example:

- ... Frequently confiding to others their opinions of each other's motives, personality and competence.

- ... Trying to invade each other's turf and countermanding each other's instructions.

- ... Attempting to place blame for any operating difficulties solely on the other department.

Furthermore, the two managers were barely speaking to each other and there was a severe lack of cooperation between their employees—coupled in many cases with weariness and even enmity.

Soderman had never experienced such a situation before and was not sure exactly how to proceed. Here is what he, or any manager in his position, might consider as a way not only to end the hostilities, but also to turn each rival's attitude in a more constructive direction:

- *Explore the background.* If you don't know the history of the conflict—why the managers have become antagonistic to each other—it's essential to find out, not only to be even-handed but to discover what course you could take that is likely to produce results. On top of your own observations, you'll want to talk to people who gives you an insight into the conflict, so that you can be knowledgeable of, and sensitive to, the differences between the parties.

- *Go with the realities.* Any order or suggestion that the managers shake hands and be friends is unlikely to have much more than a momentary effect, if that. Hostility that's been building for years isn't going to be easily dissipated. What's needed at this point is a beginning—a way in which each party can talk and listen to the other. It's up to you to figure out how this can best be initiated. Perhaps at first you'll have to think in terms of Kissinger's "shuttle diplomacy," and be a carrier of messages and a facilitator of possible agreements. Then you'll probably want to insist that the two managers sit down with you and begin to talk to each other in a series of meetings.

- *Set forth your view of the problem.* It's best to clarify the reason you must insist on a change in the present relationship between the two departments. But try to do it positively by emphasizing the advantage of cooperation rather than the disadvantages of continuing the old way. And try to show what each manager might have to gain from an agreement reached.

And be frank about your own stake in the situation, what you have to gain from improved cooperation. Perhaps it's a matter of wanting the entire operation to look better to higher management. Of course, this is entirely legitimate, and it gives purpose to the change you're seeking.

- *Encourage first steps and small agreements.* It would be unwise and impractical to aim for more than easily digestible changes at the start—an agreement to a slight modification in schedules, for example. Initially the managers may find constructive action hard to take. But steps that limit size and scope, and are obviously beneficial to operations, will be difficult to resist. Once they are undertaken successfully, a larger possibility of cooperation can emerge. You may have to impose the first small steps yourself, and insist on compliance. But your goal should be ultimately to elicit suggestions from the managers themselves. React with enthusiasm toward any idea that has a forward look to it.

- *Work toward a lasting agreement.* If the conversations you have initiated look promising, you

could encourage their assuming a permanent and more inclusive form. Key subordinates in the two departments could participate, or meet on their own, carrying on the same type of exploration toward a common goal. Again, big things aren't likely to be done in a short time, but, rather, over the long run. Your most productive role in this, undoubtedly, is to continue your interest and participation in the getting together in a cooperative way of the long-time antagonists.

► **Observation:** Encouraging peace between your subordinates is obviously not a simple or predictable matter. It's possible that one or the other (or both) of the warring parties simply can't or won't budge in a desirable direction—even after you've done your best to achieve a more productive arrangement. If this seems to be the case, the only option may be to replace one or both of the managers with someone more willing to work toward your goals.

MANAGEMENT OVERVIEW

Learning To Use All Your Sources Of Power

Since authority is vital to getting others to do what you want, it pays to consider where yours comes from—and how you can enhance it. Social scientists, for example, identify five distinct sources of managerial authority. As you review them, think about how you use each source of power now and how you might get more benefit from it.

- **Reward power.** This power lies in the subordinate's knowledge that the boss is in a position to offer significant and attractive rewards for complying with directions. Such rewards are not limited to money or promotion. They also include words of praise, public recognition of outstanding achievement, the assignment of top projects—and other such perks as club memberships, company cars, choice offices, and so on.

Reward power has to be handled delicately, though. Managers who raise expectations that cannot be fulfilled usually find themselves targets of anger. No one can be more bitter, for example, than the person who thinks he or she has been promised a promotion only to find that someone else is getting the job.

In fact, managers are well-advised to avoid any implication of "do this and you will get a reward." Rather, rewards should follow accomplishment—and should be appropriate to the job done.

- **Coercive power.** This is the reverse aspect of the power to reward. The power to punish is seldom stated outright, but people know that, in the final analysis, it is the prerogative of the boss.

Some managers seem reluctant to use their coercive power—or, perhaps more often, are reluctant to admit to themselves that they do so.

But it is a legitimate tool—and sometimes the only one that will achieve.

- **Legitimate power.** This flows from the recognition by subordinates that the boss has the right to command. They accept this authority as a fact of life. Managers, they agree, must be allowed to manage.

But many people are uncomfortable about following a leader blindly. They want to be told not only what to do, but also why, and for what objective. Providing such explanation does not weaken a manager's power. It enhances it by making it easier for people to accept.

- **Expert power.** Managers derive power from the fact that their subordinates recognize and accept their superior knowledge and/or experience. They are motivated to follow on the realistic grounds that the boss actually does know how to handle certain situations and problems better than they do.

Some managers make the mistake of feeling that to have expert power, they have to be more knowledgeable than their subordinates in those people's areas of specialization. But there are many other sources of expert power that may be even more impressive to employees. For example, the ability to organize and run the department in such a way that employees have a maximum opportunity to accomplish their objective will be perceived as expert power.

Similarly, managers who are able to represent the department to higher management and gain the funding or other resources needed to expand their activities or enhance their status have a form of expert power. Employees respect bosses who can protect and expand their turf.

- **Dynamic leaders** often have a high degree of referent power. By the sheer force of their personalities, they sweep others up into a dedicated

pursuit of the goals they establish. But all managers who themselves identify with the organization's objectives, and who recognize this need in others, will also have referent power.

Follow The Fads? Fashions in management thinking often seem to elevate one form of power at the expense of another—"money doesn't motivate," "praise works better than criticism," "persuade, don't command." Today, for example, referent power is often seen as a "superior" source of influence.

Wise managers will ignore these fads and concentrate on the realities. Each kind of power is legitimate and valuable; often, a combination of two or more is the most effective approach. A conscious effort to increase your skill in the application of each kind of power will increase your influence on the people who report to you—and, very likely, on some of those outside your area of authority.

- *Referent power.* This is the term social scientists use to describe the manager's ability to relate the individual's goals to those of the group or organization. When people believe that their own self-fulfillment can be achieved through accomplishment of organizational goals, they develop a strong motivation to fulfill their manager's expectations.

Do You Wonder Why They Won't Work As You Do?

Recently a sales manager wrote this to the Institute's professional staff: "Why won't people who work for me work as hard as I do? They're not goofing off, but they seem to set certain limits beyond which they can't go—or won't go. I don't understand it."

The number of people who work close to their limits is small. If you are one of that number, and experience frustration because others are working substantially below their capacity, consider:

- *The drive to achieve is not uniformly distributed.* Your style may be to keep pushing for excellence no matter what it takes to achieve it. Probably, too, when you do arrive at some benchmark you've set previously, it seems perfectly natural to try to push on to a new one—higher production still, even lower expenses, a better collection rate, increased market share, and the like.

When you look back, however, most of your troops are lagging behind, and making no special effort to catch up to you. One reason is that they

simply don't care as you do about "climbing the mountain because it is there." Many people are content to relax in the meadow part way up. Or, to settle for 90% of what you think they can reach because that gives them a good enough living, and the time they want with their families.

They may think you're as strange as you think they are. Psychologists can identify the need to achieve, but they cannot tell you *why* some have it, and many don't.

- *Explaining it has limited effect.* Telling your subordinates how good it feels to achieve excellence may move a few to try. Most of them, however, will discover sooner than you would like that the immediate sacrifices that are required of those shooting for the stars make the journey look far less attractive. They'll settle for the postcard you mail from Mars.

- *Room at the top is limited.* When 12, 18, or 50 people are managed by one person, it is clear to those who think about it that their mathematical chances of succeeding to that single spot are not high. And unless the person currently occupying it is willing to share the power, money, and laurels of position, not too many people are going to work any harder to remain where they are.

► **Observation:** Mediocre, which means "of a middle quality," applies by definition to most people, since the middle ground is what they occupy. Interestingly, the word is from the Latin *mediocris*, which means *halfway* up a mountain. That's as far as you can expect most of those who work for you to be willing to go. Learning to live with that fact will do wonders for your blood pressure as well as your effectiveness.

Now Is The Time For Close-Up Managing

Belt-tightening, pervasive this year, means anything from reduction in expenses to reduction in force. The emphasis is on cutting back, taking away, eliminating. That's okay as far as it goes, but you can only do so much of it.

Another way to belt-tighten is to see to it that you get a better yield from what you have. That means getting better performance from people, and that puts the burden squarely on supervisors and managers. In other words:

- How well are these managers managing?
- How much managing, in fact, are they doing?
- And are they doing it any differently now than when times were flush and margins for error wider?

Point is, this may be a time when the organization has much to gain from closeup managing at all levels. Employee performance is tied to manager performance, and the latter must lead the way.

A recent study by Acker Associates of Stamford, CT, was designed "to determine whether managers are actively managing the performance of employees, or whether they are just allowing it to happen." Their findings suggest that many supervisors could improve the performance of employees by closer management. Here are five questions to consider in reviewing the effectiveness of supervisory practices:

1. *Can performance expectations be specified more exactly before the employee begins a job?* The study found that, as a group, supervisors are "notoriously poor" at spelling out for employees the kind of performance they expect and want. Letting people fly blind may work out in some cases, in some assignments, but is sure to prove costly in many other situations.

2. *How can supervisors upgrade their performance appraisals of those who report to them?* Over half of study respondents said they do not know where they stand with their bosses—despite the fact that 44% indicated their supervisors held formal performance discussions with them.

Point is, people who are left to themselves to figure out what their bosses think of their work are likely to be in the dark about how to improve their performance.

3. *How can you get managers to lay it on the line in performance discussions with their people?* Study data suggests that the "indirect" approach prevails, that managers are not specific enough with questions or recommendations. Acker Associates gives this example of how managers go wrong:

Manager: Tell me, can you think of any areas which need a little improvement?

Employee: (Comes up with something.)

Manager: That sounds good. You might go ahead and do that. Yes, that would be fine.

The manager thinks something has been ac-

complished; the subordinate usually knows better, and is not satisfied or motivated. The employee really wants to know what the manager thinks about his work. Otherwise the discussion is mainly an exercise in frustration.

4. *Can you improve the level of feedback about performance from supervisor to subordinate?* More than half of employees responding said that they do not get helpful feedback from their supervisors. Day-to-day communication between manager and subordinates, dealing with job specifics, is essential if people are to maintain standards. Yet the study found that a majority have to rely on sources *other* than their supervisor for job feedback. Even if these other sources provide data, employees still want to know their supervisors' opinion.

5. *Should job descriptions be updated?* Half of the people said that their job descriptions were of little value in helping them determine what they ought to be doing. It might be wise to try to close the gap between that which people are doing and what they are supposed to be doing. The results may affect only a handful, but among that handful will be people who are unclear about their responsibilities and priorities. *Real* job descriptions could yield more productive work from this group.

► **Observation:** Most supervisors understand the importance of adequate instructions and feedback on unfamiliar assignments. But many of them tend to think that experienced employees ought to know what to do and ought to know whether the results are satisfactory without being told by their supervisor. They believe employees should understand that if their supervisor leaves them alone it is because their performance is satisfactory. To an extent, that is true. But even the most seasoned employees need to be reassured from time to time that they are doing the right work and are doing it right. And it is wise to increase the frequency of such reassurance when anxiety has been heightened by economic uncertainty, as is the case for many employees today.

Management Training Program

of

(formerly JJMT/Juvenile Justice Management Training)

Massachusetts Half-Way Houses, Inc.

Box 348 Boston, Massachusetts 02117

Telephone (617) 267-1573

July 6, 1983

Dear Colleague:

We are pleased to invite you to a regional meeting of people interested in better management of nonprofit organizations. We are going to share information and ideas generated at last month's 9th Annual Nonprofit Management Assistance Conference in Copper Mountain, Colorado. We plan to discuss:

- I) How can we work together and learn from each other in improving management assistance to nonprofits?
- II) What was available at the Colorado conference that can be used in New England?
- III) What could a regional chapter of the Nonprofit Management Association do for us?

We hope you will make time to attend! Feel free to call Jim Hayes at (617) 267-1573 or Robert Leaver at (401) 724-9795 for further information.

WHEN:

WHERE:

Friday, July 29, 1983

10 a.m. - 12 Noon

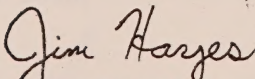
Bring a bag lunch if you want!

State Street Bank

225 Franklin St. 5th Floor

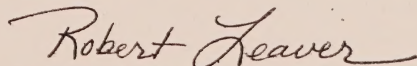
Boston, MA (617) 786-3393

(Directions on other side)



James Michael Hayes
Program Coordinator
Management Training Program

Sincerely,



Robert Leaver
Board Member of Nonprofit
Management Association
Organizational Futures



METROPOLITAN COMMUNITY CHURCH
730 BATHURST STREET
TORONTO, ONTARIO
M5S 2R4

DEAR FRIENDS

WE ARE ANXIOUSLY AWAITING YOUR ARRIVAL IN TORONTO FOR THE ELEVENTH GENERAL CONFERENCE. OUR PREPARATIONS ARE ALMOST COMPLETE AND WE LOOK FORWARD TO SWEEPING YOU OFF YOUR FEET WITH HOSPITALITY.

UNTIL NOW ALL CORRESPONDENCE HAS COME FROM THE L.A. OFFICE, BUT WE WOULD LIKE TO TAKE THIS OPPORTUNITY TO SHARE SOME INFORMATION WITH YOU.

ON SUNDAY JULY 10TH WE WILL BE HOSTING TWO WORSHIP SERVICES.

AT 11:00 AM THE REVEREND CHARLIE AREHART WILL BE PREACHING, AND AT 7:30 PM THE REVEREND DON EASTMAN WILL BE PREACHING.

SINGSPIRATION WILL BEGIN FIFTEEN MINUTES BEFORE THE SERVICES. WE HAVE ARRANGED TO HAVE BOTH SERVICES AT TRINITY ST PAUL'S UNITED CHURCH AT 427 BLOOR STREET WEST, A SHORT WALK FROM THE UNIVERSITY OF TORONTO. A TIME OF REFRESHMENTS AND FELLOWSHIP WILL BE HELD ON OUR SANCTUARY AT 730 BATHURST STREET, A SHORT WALK, AFTER THE SERVICES.

ON SUNDAY JULY 17 IN THE EVENING AT 7:30 PM A VERY SPECIAL EVENT WILL OCCUR. OUR CHURCH WILL BE CELEBRATING IT'S TENTH ANNIVERSARY. ALSO IT IS IN FACT THE TENTH ANNIVERSARY OF THE ESTABLISHMENT OF UFMCC IN CANADA. WE HOPE YOU WILL BE ABLE TO JOIN US. THIS SERVICE WILL BE HELD IN OUR SANCTUARY AT 730 BATHURST STREET WITH SINGSPIRATION BEGINNING AT 7:15 PM.

AGAIN WE ARE LOOKING FORWARD TO YOUR ARRIVAL AND WE ANTICIPATE IT WILL BE A GREAT CONFERENCE!

SEE YOU SOON,

A handwritten signature in cursive script, reading "Brent A", written in dark ink.

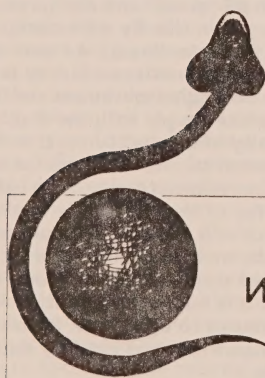
YOURS IN CHRIST'S LOVE
REVEREND BRENT HAWKES

THE GAY CHRISTIAN

A journal of
theological
reflection
from Metropolitan
Community Church

KAREN ZIEGLER CREATION MYTHS:

BRIDGE TO HUMAN WHOLENESS



We experience our lives in the form of narrative. When we are very young, we hear stories which tell us about the nature of the reality into which we have been born. We form a sense of self and an understanding of our relationship to the world through these stories. In North America, the stories of Adam and Eve, Dick and Jane, the Pilgrims, the Indians, God, Jesus, and George Washington are among those which shape our sense of history and determine the human beings we become. When we are old enough to begin to tell our own stories (and this begins quite early), they are shaped by the worldview we have learned through the narratives we have heard or experienced. Because they are so fundamental, I begin and end this paper with stories....

Karen Ziegler is Worship Coordinator of MCC-New York. A UFMCC minister, she is a 1979 graduate of Union Theological Seminary. Her first published article recently appeared in Christianity and Crisis.



and *my* mythology. My friend said, "Well, take yourself seriously. Do it." So I did. It still amazes me that I needed someone to tell me that. Question: What story did I hear as a girl-child that told me that women ever take themselves seriously and have something to say?

The word 'myth' carries a great deal

the intentions by which actions are projected into that world."²

If we cannot set out to articulate the sacred story of our culture, we at least can pinpoint some fundamental elements of that story and describe how various mundane stories create and support this particular world-view. Our culture as a whole believes that there is one particular sex (male) and race (white) which is superior. Our culture is very nervous about sexuality and devalues the body. Hence we find in Genesis a male god creating the world *ex nihilo* by the "word" instead of by the "body". We find this god producing light and pronouncing it good. Woman is created for the use of man, and can be interpreted as the originator of evil. Heterosexual monogamous relationships are explained and sanctified. No other sexual relationships are given this sanction. I would suggest that the Genesis creation accounts articulate as clearly as any mundane story can the sacred story of our culture.

We live in a time in history when this sacred story is shifting. The "Death of God" movement in theology exposed the fact that we no longer can believe in a god who is both all-"good" and all-"powerful". The god-in-the-sky who manipulates our reality as though we were so many marionettes on strings is dead. The civil rights movement confronted white people with the depth and cruelty of our institutional and personal racism. The feminist and gay movements exposed the bankruptcy of the mind-body dualism which still pervades our culture. In short, we have found out what our sacred story is, and we have found that it is built on the relationship of oppressor to oppressed. It makes human wholeness virtually impossible.

To accomodate a shift in sacred story, all mundane stories come to be seen in a new light. They need to be told in a new way.

A conversion or a social revolution that actually transforms consciousness requires a traumatic change in a woman's story. The stories within which she has awakened to consciousness must be undermined, and in the identification of her personal story through a new story both the drama of her experience and her style of action must be re-oriented. Conversion is reawakening, a second reawakening of consciousness.

i

Last spring I went to Philadelphia to debate Madeline Murray O'Hare, the atheist crusader responsible for taking prayer out of public schools. Ms. O'Hare is a radical feminist; she is very articulate about the (very true) fact that the Judeo-Christian religious tradition has helped to cause and reinforce women's oppression. The debate, held at the Philadelphia Gay Community Center, was most interesting, and I was of course in sympathy with many of her arguments.

Somehow, we got on the subject of homosexuality. Jay Deacon, the other panelist, and I sensed her homophobia and probed her to find its cause. She became so flustered that she began to tell us, in a very loud voice, that in Genesis God created Adam and Eve, and "therefore a man cleaves to his wife . . ."

Madeline Murray O'Hare, the radical feminist atheist, resorted to the myth of the fall when all else failed.

ii

Last month I complained to a friend about writing this paper. I could not, it seemed, find anything to write about which related to me enough to get sufficiently motivated. I was overwhelmed by my sense of exclusion, as a woman, from the entire Judeo-Christian tradition. I ranted and raved about how the Genesis creation accounts were totally absurd and destructive, how I hated them, and how I wanted to write about *my* anger, *my* theories,

of excess baggage in our culture. It has the connotation of "untrue" or "unreal", and this gives us license to think that we do not have to take anything which is labeled "myth" seriously. Mircea Eliade, in writing about the function of myth, talks about "archaic" or "primitive" societies. Again, this gets us "off the hook"; we do not have to acknowledge that myth serves us in precisely the same way.

For this reason, I prefer not to call the creation accounts of Genesis 1-3 "myths", even though they fit all general descriptions of myth. I find a more helpful model in Stephen Crites' excellent article "The Narrative Quality of Experience". According to Crites, religion consists of fundamental stories which create a sense of self and world for an individual or a group of people. These stories orient people to the "great powers" that shape the reality of their world. They reveal the kind of drama people are engaged in, and become the paradigms out of which people act.

Crites makes a distinction between "sacred stories" and "mundane stories". Sacred stories are stories which are too deeply embedded within us to be fully articulated. We can manipulate mundane stories by telling them in different ways, but sacred stories can change only very gradually.

People do not sit down on a cool afternoon and think themselves up a sacred story. They awaken to a sacred story, and their most significant mundane stories are told in the effort, never fully successful, to articulate it. For the sacred story does not transpire within a conscious world. It forms the very consciousness that projects a total world horizon, and therefore informs

*Her style must change steps, she must dance to a new rhythm. Not only her past and future, but the very cosmos in which she lives is strung in a new way."*³

Narrative serves a crucial function in our lives; it helps us to maintain a personal identity by containing both past and future in every present. When we do not have continuity between remembered past and projected future, we are in danger of going mad. Herein lies the pain of conversion. If it truly does "restring" the very cosmos in which we live, absolutely everything in our lives is transformed. Old stories become useless and valueless.

I would suggest that the Genesis creation stories are among our greatest problems when we think about radical theological/social/psychological change. If "conversion" needs to happen today on a massive scale to accommodate the full humanity of female, black, and homosexual people, and I believe it does, somehow we need to relocate our creation stories. And we need to tell some new ones. Meanwhile, we need to defuse and devalue Genesis 1-3.

Again, Crites provides the key to a possible method for this process. Any story which is in our memory, he says, has successive layers of understanding, all of which may be recalled in telling the story. When we learn new things that effect our understanding of elements of an old story, we can tell the old story in a new way, as though it were a new story.⁴ For example, I remember a fight I had with my mother when I was an adolescent. I can still recall the original experience of the argument. I was terribly angry and I desperately wished that someone else was my mother. Later, I learned that adolescents are subject to outbursts such as mine and that as I grew up I was to become more rational. Or I can tell the story in terms of my realization years later that my mother had good reason to be angry and frustrated. The "layers" go on, but the story is the same. All together, however, what we have is a new way of understanding the original experience.

This kind of "layering" has gone on with Genesis 1-3 ever since the creation stories began, thousands of

years ago, probably as oral tradition. Most of the interpretations by the "Church Fathers" only reinforce the most destructive elements of the stories. But if we try some new directions for their understanding, perhaps we can diminish their power.

I would suggest that a helpful way to "defuse" the Old Testament creation stories is to try to understand the motivation behind them. I believe that what we discover is the same kind of fear of women's power that we found in the Church Fathers. In the face of the connection between this early fear and the later interpretations of the stories, the Genesis creation stories, along with the entire Judeo-Christian tradition, begins to seem like some kind of cosmic joke.

The Old Testament Creation Stories: Anti-woman polemic?

Archaeological evidence has proven that in the near and middle East, worship of the goddess preceeded the worship of Yahweh and other male "sky" gods by several thousand years.¹ The unity of the religious expressions of the earliest farming communities is striking. It appears that all focused their worship on fertility and the life-giving forces expressed through a feminine diety in human form.²

Toward the end of the third millennium B.C.E. life for the worshippers of the goddess suffered a massive disruption. A huge influx of Nomadic invaders swept down into Palestine from the north and destroyed, as far as is known, every major city then in existence; some with incredible violence.³ These invaders had a martial outlook and worshipped a father god, often located high on a mountain and blazing with light of fire and lightning. The identification of the people indigenous to the area with the goddess and the dark slow earth, was incomprehensible to the people



from the north.⁴ It was at about this time that Abraham, the first Patriarch of the Hebrew people, came down from Ur into Canaan.⁵

From what we can see of the archaeological data and mythology of this area, it appears that the entire symbolic system of Near Eastern religion began to be reversed at about the same time. Mythology becomes confused, and it finally becomes apparent that this is due to the effort to explain the eventual victory of the male god over the goddess.⁶ It is clear that what was going on in Palestine during the third and second millenium was a part of a much larger shift in the symbology of human cultures.

The northern invaders associated the goddess with darkness and evil. It is astonishing that an overwhelming number of myths from widely divergent cultures portrayed the goddess as a serpent, and explained the victory of the male god as the slaying of an evil monster. Zeus establishes the victory of the patriarchal gods of Mount Olympus over the earlier offspring of the great goddess by killing Tryphon.⁷ In Hittite Anatolia, the storm god defeats the dragon Illuyankas. In northern Canaan Baal defeats the serpent Lotan or Lawtan. (In the Canaanite language "Lat" means goddess.)⁸ In India Indra, the king of the Vedic pantheon, kills the cosmic serpent Vritra.⁹

Perhaps the best-known myth of this kind is the victory of the Babylonian god Maduk over his great-great-grandmother Tiamat.¹⁰ The beginning of the epic of this event makes it very clear that the oldest generation of dieties in Babylon was female. The first tablet of the Enuma Elish begins,

When on high the heavens were not named, and the earth beneath bore no name, and Apsu primeval, their engenderer, and the "Form" Tiamat, the bearer of all of them, there mingled their waters together; Dark chambers were not constructed, and marshlands were not seen; when none of the gods had been brought into being, and they were not named, and fates were not fixed, then were created the gods in the midst thereof.¹¹

It is interesting to note that the only complete account we have of the Enuma Elish was written about 650 B.C.E., and the Priestly account of Yahweh's creation of the world was written about 550 B.C.E.¹² Oral tradition preceded the writing of both of these accounts by probably a thousand or so years. The similarity between the Babylonian creation epic and the first page of the Hebrew bible is, of course, striking.

In Genesis 1:2, "The earth was without form and void (Tohu webohu), and darkness was upon the face of the deep (tehom), and the wind (or spirit) of Elohim was moving over the face of the waters."

In the Enuma Elish, "The lord (Marduk) spread out his net and enmeshed her (Tiamat). And when she opened her mouth to the full, he let fly into it an evil wind that poured into her belly, so that her courage was taken from her and her jaws remained open wide."¹³

The name of Tiamat is related etymologically to the Hebrew word for the deep, *tehom*.¹⁴ The amazing similarity between the two accounts continues.

Enuma Elish IV: 135-140 "The lord rested beholding the cadaver (of Tiamat), as he divided the monster, devising cunning things. He split her into two parts, like an oyster. Half of her he set up and made the heavens as a covering. He slid the bolt and caused watchmen to be stationed. He directed them not to let her waters come forth."¹⁵

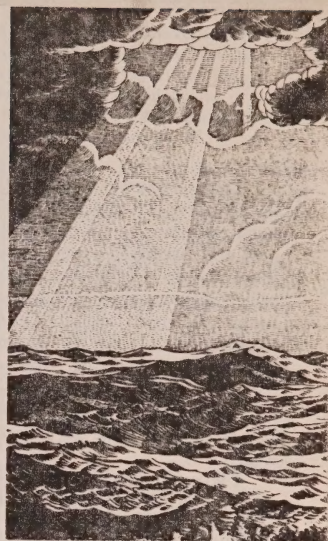
Genesis I: 6-8a "And Elohim said, 'Let there be a firmament in the midst of the waters, and let it separate the waters from the waters.' And Elohim made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. God called the firmament Heaven."

What I find so fascinating here is the male gods' fear of the waters; the chaos. In the Genesis creation story the first thing Elohim says is, "Let there be light." The darkness, as I have mentioned before, is not created. It is preexistent. Genesis represents a later stage in patriarchal development than the Enuma Elish. The great goddess who was earlier the mother of all things and who became a monster in the course of the Babylonian epic is finally reduced in Genesis 1 to darkness and waters; chaos to be feared. The male god is left alone to create out of himself.¹⁶

But there is another creation story in Genesis, and it surfaces several times in unexpected places. This is the victory of Yahweh over Leviathan, the monstrous serpent, which is mentioned twice in the Psalms and once in Isaiah. In every case, the reference is in the context of creation. (see Psalm 74:13, 104:24, Isaiah 27:1) The word Leviathan is etymologically related to Lawtan, the name of the Canaanite serpent who was defeated by Baal, and also to "Levite", the designation for the priests of Yahweh. In the book of Job we find a complete, if indirect, account of the battle. It is worth quoting in its entirety.

Can you draw out Leviathan with a fishhook, or press down his tongue with a cord? Can you put a rope in his nose, or pierce his jaw with a hook? Will he make many supplications to you? Will he speak to you soft words; Will he make a covenant with you to take him for your servant for ever? Will you play with him as with a bird, or will you put him on a leash for your maidens? Will braders bargain over him? Will they divide him up among the merchants? Can you fill his skin with harpoons, or his head with fishing spears? Lay hands on him; think of the battle; you will not do it again! (Job 41: 1-8)

In the Enuma Elish, Marduk "let loose an arrow, it tore her belly. It severed her inward parts, it rent asunder the heart. He bound her."¹⁸ Later, "With his toothed sickle he split her scalp. He severed the arteries of her blood. The north-wind carried it away to hidden places."¹⁹ The goddess, symbolized by the serpent, has been abused, insulted, and dismembered, along with her point of view. The myth of Leviathan is

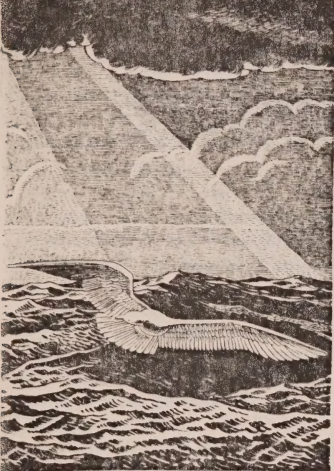


about the dismemberment of the goddess, and it set the stage for abuse and devaluation of the women who worshipped Yahweh.

It becomes clear how important the symbol of the serpent is among the symbols of the goddess, chaos, darkness, and evil for patriarchal religions which worshipped a father god of order, anger, and light. The transitional stage between the goddess herself and the serpent as symbol can be seen in the "terrible" manifestation of the goddess, which appears in several cultures. In Greek mythology Medusa was a horrible woman-monster who had hair of snakes and her gaze turned a person to stone. The Egyptian goddess of the underworld, Hathor, is seen as a culture on earth and a serpent, Vadjet, in the underworld. In India, Kali is a black bloodthirsty diety in the form of a woman. She is pictured stroking cobras in her hands, or with a cobra around her waist.²⁰

The serpent, who was invariably connected with the goddess, was not always associated with evil. There is much evidence to suggest that in the ancient Near and Middle East, the serpent was linked to wisdom, prophecy, and esoteric knowledge. It was worshipped as an oracular deity.²¹ This brings us to another Old Testament creation account, the story of the fall. Here again, we find a serpent.

For people of biblical times, the presence of a serpent, a sacred fruit tree, and a woman who took the advice of the serpent may have signaled the familiar presence of the goddess.²² The story of the fall may



have been designed as warning to worshippers of the goddess that such behavior (i.e. disobedience of the father god) had once caused all people to be expelled from their original home in paradise.²³ It is enlightening to look at some of the mythology that was alive at about the time that the story of the fall began.

On the island of Crete, the female deity was sometimes referred to as the serpent goddess.²⁴ She was often pictured with snakes wound around her breasts or writhing along her arms or, most frequently, holding a snake in either hand.²⁵ We also find a fruit tree represented in the iconography of Crete. Repeatedly, the goddess and her attendants are shown beside the tree.²⁶

In Sumaria, the goddess Nidaba was the scribe of the Sumarian heaven, the patron deity of writing. She was at times depicted as a serpent and among her designations are "Divine Serpent Lady" and "Learned One of the Holy Chambers". The goddess Inanna (Innanni), who was closely connected with serpent worship, was called "The Divine Mother who Reveals Laws". Nina, the most ancient of the serpent goddesses in Sumaria, was known to be an oracular deity. A prayer to her taken from a Sumarian tablet includes the words, "O Nina of priestly rites, Lady of precious decrees, Prophetess of Deities art Thou."²⁷ Stephen Langdon writes, "The evidence points to an original serpent goddess as the interpreter of dreams of the unrevealed future."²⁸

In Elam, just east of Sumar, archaeological evidence suggests a particularly strong reverence for the serpent goddess which had its roots in magic.²⁹ The Hebrew and Aramaic word for "magic" came from words that mean "snake."³⁰

The Babylonian Ishtar was depicted in seals with a serpent-entwined scepter. She was often called a prophetess or "She who directs the oracles".³¹ In legends, drawings, and sculptures of Athena, the Greek goddess of wisdom, the serpent appears.³² In Delphi the priestesses who delivered the goddess' oracles were called the Pythia. A snake known as Python sat coiled around the stool upon which they sat.³³

The strongest connections between the serpent and wisdom come from Egypt. At this point it might be helpful to recall that the Israelites, according to the Bible, spent several hundred years in Egypt. The date of the Exodus into Palestine was probably somewhere around 1300 B.C.B.³⁴ Biblical scholars place the writing of the story of the fall at about 950 B.C.E.³⁵ We can be sure that the memory of Egyptian mythology was still very present in the oral tradition of this time.

In Egypt, the picture of a cobra was the hieroglyphic sign for the word goddess. The cobra was known as the Eye, symbolic of mystic insight and wisdom.³⁶ The Creator-Primeval serpent of Egyptian mythology declares:

"I am the overflow of the Primeval Flood, He who emerged from the waters.

I am the "Provider of Attributes" serpent with its many coils.

*I am the Scribe of the Divine Book Which says what has been said and effects what is yet to be."*³⁷

The goddess Hathor of Egypt was worshipped as the Eye of Wisdom and the Serpent Lady. She was also known as the Lady of the Sycamore. The "fig tree", "Sycamore tree" and "Black mulberry tree" seem to be used interchangeably in this connection. The tree was known as the Body of Hathor on earth. To eat of it was to partake of the body of the Goddess. Some Egyptian murals depicted the goddess within this tree, passing out the fruit as the food of eternity and life after death.³⁸ Merlin Stone points out

that in this context it is intriguing that when Adam and Eve discovered that they were naked, they made aprons of fig leaves to cover themselves.³⁹

There was a second tree in the garden of Eden which was forbidden — the tree of life. Yahweh banished Adam and Eve from the garden so that they would not eat of it and live forever. (Genesis 3:22) In addition to the fact that this sounds suspiciously like Hathor's sycamore or fig tree — immortality is an idea almost universally connected with the serpent. Although it is not possible to clearly delineate what any particular mythological symbol exactly "means" universally, Eliade speaks of "webs" of themes which do seem to become universal. In a "web", a pattern of several symbols is nearly always seen occurring together. One such web is moon - water - woman - serpent - regeneration. Any one of these themes is nearly always found in company with some of the others.⁴⁰ "Regeneration" or immortality is one of the most important recurring meanings of the symbol of the snake. The serpent sheds its skin and appears to be born again. Like the woman, the moon, and the waters, it goes through cycles of change symbolic of death, rebirth, and the cyclical rhythm of the cosmos. This is another way in which the goddess is connected to the serpent.

It becomes apparent that for those who first heard the story of the fall, the presence of the serpent and the magical fruit tree had connotations which are lost to us now. This is borne out in the story itself. The serpent, according to the story, was created after Yahweh gave the command to Adam not to eat of the tree of good and evil (Genesis 2:19); yet in its conversation with the woman it knew the reason for that command (Gen. 3:5). The serpent, like the fruit of the tree, was connected with esoteric knowledge. It has correctly been observed that the serpent told the truth about the effects of eating of the tree ("You will not die"), and Yahweh did not. Something does not quite add up here — one of the creatures of Yahweh seems to be wiser and more truthful than he is. I would suggest that the serpent, and especially the serpent in conversation with the woman, is meant to connote the goddess and the ancient religions in

which serpents are the oracular deities and women are seen as full human beings. (the Hebrew *nahash*, which means "serpent" is almost exactly the same as the verb *nahash*, which only appears in the Piel and means "to observe signs and practice divination".⁴¹) One of Yahweh's punishments for disobedience in the story of the fall is to "Put enmity between (the serpent) and the woman" (Genesis 3:15). Can we now assume that there was good reason why the patriarchs of the Hebrew religion might want to put a stop to communication between the woman and the serpent?

The serpent's esoteric knowledge and wisdom might have to do with the fact that it, and the goddess, were far more ancient deities than Yahweh. It is interesting that in Proverbs 8, another female figure, Wisdom, emerges as one who existed before creation.

It is clear that the story of the fall was part of the continuing battle by the Levites to suppress female religion. Another purpose of the story was to explain the "place" of women and to make sure that they stayed there. Yahweh says to the woman, "Your desire shall be for your husband, and he shall rule over you." (Genesis 3:16). This combined with the woman's creation out of man and for man (Genesis 2:22-23) and her disobedience of Yahweh (Genesis 3:6; everyone has conveniently forgotten for 3,000 years that Adam was disobedient too), made the outrageous status of women seem perfectly reasonable.

All of the Old Testament creation stories were in some way a polemic against the goddess, and so against women. They worked. We have been believing them, on one level or another, for thousands of years. The worshippers of the male god Yahweh and/or his son have had to repeatedly call upon the original fabrication in order to legitimize their rejection of all that is female, dark, and/or sensual. There is finally something very unconvincing about all this righteous battling for light, maleness, and dry unmessy rationality. Philo writes, "For it was fitting that man should rule over immortality and everything good, but woman over death and everything vile."⁴³ "It was the more imperfect and ignoble element, the female, that made a beginning of transgression

and lawlessness, while the male made the beginning of reverence and modesty and all good, since he was better and more perfect."⁴⁴

It is on this point that Tertullian becomes completely hysterical.

And do you not know that you are each an Eve? The sentence of God on this sex of your lives in this age: the guilt must of necessity live too. You are the devil's gateway: You are the unsealer of that forbidden tree: You are the first deserter of the divine law: you are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God's image, man. On account of your desert — that is, death — even the Son of God had to die.⁴⁵

It would be nice if we could laugh at these reversals, but they cut too deep, and the world has not changed all that much since they were written. Women have learned so effectively the lesson of our own "inherent evil" that an overwhelming number of women report that they feel "guilt" when they are raped or beaten by their husbands or sexually harassed. The myth of the fall is alive and well in the mass media and it brainwashes us every day. Perhaps the most disturbing aspect of this is that this mythic system has not only legitimized man's hatred and fear of women, but has also created hatred and distrust of ourselves. It becomes clear that the real "original sin" of women is believing the story of the fall and internalizing self-hatred and guilt.⁴⁶

Stephen Crites suggests that the function of story is to orient people to the "great powers" that determine the reality of their world. For women, the supreme "great power" is patriarchy. The stories which surround us orient us to this particular "great power" very effectively. An end to patriarchy would mean not a reinterpretation of the Yahweh of the Bible, but an end to this father god. If the Bible records a continuing battle to suppress female religion, and thereby to oppress women, unless we come to understand biblical religion in a radically new way, there is no hope for real change. Again this is the pain of social revolution or conversion. It is a slow and lonely process. Our entire sacred story needs to shift. We need to start telling new stories . . .

Genesis One

In the beginning the patriarchy created the heaven and the earth. The Mother, earth, teemed with a chaos of life in all forms; green trees growing in jungles and forests of riotous beauty, animals running over plains and deserts, and waves crashing upon rocks and sand. The dark slow earth and the deeper waters of mystery were in harmony, and the patriarchy hovered above it all.

And the patriarchy said, "Let there be masculinity." And there was masculinity. And the patriarchy saw that the masculinity was intimidating; and the patriarchy separated the masculinity from the femininity. The patriarchy called the masculine "man", and the feminine it called "woman". And men and women became these things.

And the patriarchy said, "Let there be separations in the midst of the earth, and let them separate the people of the earth," for the patriarchy was afraid of the chaos of diversity. So it made the separations to separate the male, the white, the heterosexual, and the rich, from the female, the dark, the homosexual, and the poor. And it was so. And the patriarchy called the separations the Social Order. And the people learned to love only those who were on their side of the separations.

And the patriarchy said, "Let the powerful people gather together to use their power, and let the oppressed ones be silent." The patriarchy called

the powerful ones "Good" and "Pious", and the oppressed ones it called "Evil" and "Irrational". For it was afraid of what it had rejected in itself. And the patriarchy saw that it was thus enabled to hate the parts of itself that it feared.

And the patriarchy said, "Let us have power also over the earth itself. Let us subdue it, and let us control it." And the earth was gradually subdued. The green trees were cut down, and the chaos of beauty and growing of the forests and jungles slowly began to stop. The plains and the mountains began to be ravaged. The air was filled with poison, and the waters were choked with garbage. And the patriarchy saw that it was Progress. And the beautiful earth began to die.

And the patriarchy said, "Let there be morals and ethics, and let them help to keep this whole machine running, and let them protect individuals and society from the chaos of pain or ecstasy." And the patriarchy made good and evil, and arbitrarily fit human behavior into one or the other category, to separate the pious from the human. And the patriarchy saw that the pious were eternally legitimized, and the "evil" ones were declared insane

And the patriarchy said, "Let the creatures of the earth be killed, all kinds, and let us eat and wear them." And all the creatures began to be killed. And the patriarchy saw that it was all necessary for Progress. And the beautiful varieties of animals began to disappear, one by one.

Then the patriarchy said "Let us make a god in our own image, after our likeness, and let Him embody Masculinity." Let Him uphold the separation, and enforce the morals and ethics by inspiring Guilt and Fear." So the patriarchy created Yahweh in its own image, after its likeness.

And Yahweh blessed the patriarchy, and hallowed it, and said, "Go, in the name of Progress and subdue the earth. Bless the pious, and hate and fear the mad. I am light, rationality, omnipotence, and Good." And the patriarchy worshipped its image.

Genesis Three

The Goddess, who brought forth from her body all things, watched when Yahweh created Adam and Eve. She was both amused and apprehensive. She could not remember which of her granddaughters had borne this young god, and his enthusiasm made her nervous. So after awhile, she visited Eden to see how Eve was getting along.

She said to Eve, "What did Yahweh tell you about the trees in the garden?" And Eve said, "We can eat of the fruit of all the trees except that tree which is the middle of the garden. Yahweh said if we ate of that tree, we would die." The Goddess laughed and said to the woman, "Do not let yourself be intimidated. This young god is getting carried away with his power. He knows that if you eat of this tree of Wisdom, you will become fully human. You will claim your own strength and leave the garden and Yahweh behind you. He wants to keep you around to serve him and keep Adam happy."

Eve thought about this. She looked at the ancient gnarled face of the Goddess, filled with ageless pain, ecstasy, and gentle strength. She did not want to look into the abyss of Her eyes, because she knew somehow that this would change her forever.

She felt inexplicably alone. She said to the Goddess, "Adam will be back any minute with Yahweh. They outnumber me. I am afraid. What if I am left alone with this terrible new wisdom? To be like you would be too great a risk; I cannot embrace your madness."

She babbled on and on, and the Goddess was deeply saddened. She left the young girl to her ruminations and went to find Adam. But he was even less able to understand than Eve. He kept ignoring her questions and finally grew angry and frustrated because She was so alien to him. He went back to Eve and told her never to talk to the Goddess again. Yahweh loudly agreed with Adam. Eve was too intimidated to protest. It was exactly as she had feared. She stayed in the garden to serve Adam and Yahweh in silence, and life in Eden ran smoothly.

The Goddess shook her head sadly, and said, although no one heard, "Because you have not listened to me, you are condemned to stay in the garden until you find in yourselves the courage and the wisdom to leave. You will have to find freedom out of the pain of your own experience."

"Adam, you will carry this masculinity trip of yours to monstrous proportions before you see its absurdity. By the time you understand your emptiness, you will have forgotten how to be gentle. You will have a hard time learning how to hear the buried parts of yourself, because the voice of this Yahweh of yours is so loud."

"Eve, you will become totally broken by your fear, too, before you rise up to claim your own power. By the time you understand your triviality, you will have forgotten how to be strong. You will have to be alone inside yourself; you will have to confront the Abyss. The longer you put that off, the more painful it will be. It will be difficult for you to embrace the madness, because you insist on believing what they tell you about it."

"When you both decide to grow up and trust your own minds and intuition, you will be fully human. It will take along time. But someday, you will be fully human. You will dream dreams and see visions. And you will have an abundant life filled with despair, ecstasy, madness — and new hope."

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Adam and Eve: a story for all time

By Jeffrey D. Pulling

THE STORY OF Adam and Eve in Genesis 2 - 3 has usually been interpreted in very narrow and oppressive ways. It has been used to stifle all other explanations of how this world came to be. It has been used to oppress women. And it has been used to justify human exploitation and rape of the natural world. None of these was the intent of the Yahwist author, who was a feminist and ecologist way ahead of his time, and who told a mythic story to explain what had gone wrong with God's beautiful creation.

The Hebrew way of expressing what went wrong with God's original intentions for humankind and the rest of the world was to tell a story. In Genesis 2 - 3 we have a story that uses mythical language and concepts.

Now by "mythical", I do not mean untrue, false, or misleading. Myth means symbolic language, and it explains not how *things historically happened*, but *why* things happened as they did, how did we get to our present situation, what is the *meaning* of what happened, and why are we like the way we are now. Adam and Eve are representatives of our ancestors, the first humans or the original humanity. Their very names are representative or symbolic, as we shall see as we get into the story. The story of Adam and Eve is the story of all humankind. Their story is not limited to the first generation of humankind; it is true for all generations. The story of Adam and Eve is true, in that it speaks of the condition of all people. Their story is true in explaining how God created the world and how we humans perverted it.

Some of the basic human questions that the second creation story found in Genesis 2 - 3 seeks to answer are: What is the reason for the unrest and the uneasiness in my very being? Why am I troubled and torn within? Why do I feel estranged from the rest of the world, from the earth, from the animals, even from other people? We are all part of this world; why do I feel separated and cut off from everything else? Is it because I have lost touch with the God who created all of this? What would it be like to know this God and to live with this God?

The original humans are depicted as living in a paradise of sorts. It was not a spiritual, "heavenly" paradise, but a very earthly one. They lived with all the rest of creation, and they were given a special role to play, as caretakers of the garden. They were given responsibility by their Creator to govern and oversee the world

wisely. By their act of disobedience they did not "fall" from some spiritual realm or union with God. Rather they were ejected from their earthly paradise.

This means that there is no supra-worldly realm where humankind originally was and to which we essentially belong. Humankind was created to live in this world, in this time and space. The original created state of humankind was wholeness in this world and harmony with all of creation; that was God's intent for humankind. By an act of disobedience, however, humankind became alienated from this world, indeed a stranger to life.

One of the insights of the first creation story (Genesis 1) is that the world is good. God's creation is good. The text is very clear: God looked upon everything that God made, and it was good. The world was created by a good God to carry out God's purposes. This means that nothing in all existence should be regarded as evil in itself. Nothing is inherently or by nature evil. This is the first insight, that God's creation is good, that everything has been created for God's purposes. But something has gone wrong. The world, and the human race in particular, has "screwed up." Something happened to God's good creation.

An important aspect of God's original intention for humankind was complementary equality between men and women. The first creation story clearly states that both men and women are created in the image of God. "So God created humankind in God's own image; in the image of God, God created them; male and female God created them" (Genesis 1:27). The second creation account in Chapters 2 and 3 has usually been interpreted in a very sexist way, with the man Adam created first and the woman Eve taken from him to be his helper. And Adam names Eve, thus exercising authority over her, and God tells them that man shall rule over woman. This is a faulty and dangerous interpretation of the second creation account and does not hold up when we examine the story.

The story of Adam and Eve is one of the best known stories in the Bible, but also one of the most misunderstood. It is true that the story is ambiguous at points, and people have interpreted it in a variety of ways, usually to reinforce what they already believe about human nature. I maintain, however, that we are in effect denying Biblical authority and inspiration if we go to the Bible with our minds

already made up about something and we search there for reinforcement of our views. If we really believe that the Bible records the Word of God to our world, then we will let it speak to us.

With this in mind, let us approach Genesis 2 - 3 again and look at it in a fresh way. Let us re-read this Hebrew story which was told to explain what went wrong with God's good creation, how humans perverted the goodness of God's created order, how humans have fallen short of the life for which God created them.

○

The second creation story actually starts at verse 4b of chapter 2. The first act of creation here is the creation of the human being (2:7), and Yahweh God puts the human in the garden to "till it and keep it" (2:15). By this responsibility and by being allowed to name the animals, humankind is set over the rest of creation. Humans are to govern affairs on earth in God's name, and the assumption is that they would govern responsibly, acting like Yahweh would.

I say that the first act of creation is that of "humankind", and not of "man", because that is what the Hebrew words in this story suggest. "Adam" or *adham* is the first creature that God made. In Hebrew, *adham* is the generic word for "humankind". There is also a play on words here because *adham* was formed from the ground which is *adamah*.

Also in this story, however, "Adam" is the name of the first man, the primordial male. How do we know which way to translate it? Most translators take the easy way out by always rendering it "man", to mean both humankind in general and male. For those of us for whom this is unsatisfactory (it is both sloppy and sexist), the Hebrew text gives us some help.

Before the creation of woman in 2:21-23, only the generic word *adham* is used. There is no exclusive male reference. Only with the creation of woman (*ish-shah*) occurs the first specific term for male (*ish*). In other words, sexuality is simultaneous for woman and man. The sexes are interrelated and interdependent. Man as male does not precede woman as female but happens concurrently with her. Thus the first act of creation in this story is the creation of undifferentiated humanity (2:7), and the last act of creation is that of sexuality, of male and female.

The creation of male and female human beings is the completion of

creation, just as it is in the first creation account (1:26-28). There is no reason to infer that woman is secondary or inferior because she was created after man, almost as an afterthought. In the first place, this is not so; male and female are simultaneous. Secondly, there is nothing wrong or inferior with being created last. In Genesis 1 the creation of humankind, male and female, is the very last act and is viewed as the culmination. God's crowning touch. So it is with the second story, too.

Some have maintained that woman is inferior to man because she was created to be his helper. Genesis 2:18, "Then Yahweh God said, 'It is not good that *adham* should be alone; I will make him a helper fit for him.'"

The Hebrew word for helper is *ezer*, and it can be used in a variety of ways. Here in Genesis 2 it refers to the animals and to woman. Elsewhere in the Old Testament it can be the proper name for a male (1 Chronicles 4:4; 12:9; Nehemiah 3:19). There are also some passages in which *ezer* describes God (Psalms 121:2; 124:8; 146:5; 33:20; 115:9-11; Exodus 18:4; Deuteronomy 33:7, 26, 29). Yahweh is viewed as the helper (*ezer*) of Israel, and in this capacity Yahweh creates and saves.

Thus *ezer* is a relational term; it designates a beneficial relationship, and it can refer to God, people, or animals. Here in Genesis 2, what Yahweh desires is a helper fit for *adham*. The word "fit" (*neged*) connotes equality, a counterpart of *adham*. The animals are helpers but they fail to fit "*adham*". There is some physical rapport between *adham* and the animals because Yahweh formed them both out of the ground. Yet their similarity is not equality, because *adham* names them and thereby exercises power over them. No fit helper is found among the animals. And so the narrative moves on to woman, who is the helper equal to man. Thus *ezer*, far from suggesting an inferior status for woman, is a clear indication of man and woman being equal counterparts.

Some Biblical interpreters have taught an inferior status for woman because she was formed from the rib of *adham*. This is also an unsubstantiated assessment. For both man and woman, it is Yahweh alone who creates. Man had no part in making woman; he is in a deep sleep. Man exercises no control over woman's existence. He is not a director or consultant at her birth. Woman, like man, owes her life solely to God. For both of

them the origin of life is a divine mystery.

The woman is in fact equal to man. He calls her "woman", which is a descriptive term which designates gender. He does not name her, which is in contrast to *adham's* relationship with the animals. *Adham* does name the animals and thus exercises dominion and responsibility over them. Those who know the rest of this second creation story will, of course, point out that in Genesis 3:20 that the man does name the woman "Eve", but notice that this is *after their disobedience and their judgment by God*. Woman and man were created equals. Neither has authority over the other. And chapter 2 ends (vs. 25), and they "were both naked, and they were not ashamed."

As we move in chapter 3, we encounter the serpent in verse 1. The serpent has often been interpreted as a demon or as the Devil himself, but there is no indication in the text itself that this is so. The serpent in verse 1 is not a demon whose origin owed nothing to God, but was one of the wild animals which Yahweh had made, a fellow creature. The serpent is portrayed as a subtle liar who misleads the woman in telling her that by eating of the forbidden tree she and her husband would be like God, knowing good and evil. This was, in effect, a lie because the real result would be alienation from God and misery.

The terminology used here, "the knowledge of good and evil", has puzzled many. What is wrong with the knowledge of good and evil? This is what most ethical systems are based upon: knowing good and evil, and thus being able to choose one's course of action accordingly. Why was this tree forbidden? Why did eating from it wreck human life? Part of the answer stems from disobeying God. By disobeying the specific command of God, the humans cut themselves off from God. But why was it forbidden in the first place? What was wrong with eating this fruit?

The answer is clear: eating of this tree stems from a human desire to be "like God." In itself this is a right and reasonable desire. The later command, "You shall be holy, for I Yahweh your God am holy" (Leviticus 19:2), makes it clear that humans have the potential to become like God *in character*. This likeness comes through submission to God's will.

The serpent, however, tells the woman that likeness to God is to be achieved by defiance of God's command,

and that the likeness to God which is within human reach is in terms of *power*, not character. The serpent suggests that the humans can make themselves the equal of God. This is what is wrong with "knowing good and evil." It is a human attempt to order life, to make choices, and to determine what is the right course, all without God. It is an attempt to define right and wrong without reference to God. God's will alone determines what is right and wrong, and what is good and evil. The first humans tried to bypass this and seize the power of determining good and evil. In other words, they tried to be "God" for themselves, to be their own moral authority. This is why their relationship with God was severed, and this is why everything else in human life became so distorted, because they tried to make it on their own without acknowledging their Creator, the one in whom is their source and their destiny.

The first result of the act of disobedience is described in 3:7. Whereas before they had walked about innocently naked, now they are ashamed of their own bodies and cover them up. This is alienation from one's own body and in particular alienation from one's own sexuality, because the part that is covered up is, of course, the genitals.

There has been much speculation and writing about sexual intercourse as the original sin, and thus sex is forever tainted. I think that this is reading our own hang-ups about sex into the text. That is not in the story itself. Sexuality was created by God and is therefore good (2:18, 22b, 23, 24). "Cleave to" does not mean to hold hands; there is no reservation in speaking openly about sexual relations. Sexuality has been ordained by God for the purpose of companionship. Note that there is no mention of procreation ("multiplying and filling the earth") as is in the first creation story (Genesis 1:28). The purpose of sexuality in this second story is for companionship in the full sense of that word. This sexual relationship, however, became infected with evil when the humans, in their desire for power disobeyed God. The impaired relationship between humankind and God throws the relationship between man and woman into disorder.

So we turn now to the results of this disobedience as recorded in 3:14-19, commonly called the "curses." Note, however, that only the serpent is cursed, but the woman and the man are not. They are judged, and the judgments are commentaries on the disastrous effects

of their shared disobedience. They show how terrible and distorted human life has become.

We misunderstand if we take these judgments to be mandates or commands from God. These verses describe the human situation that results from sin; they do not prescribe proper, right human behavior.

Of special concern are the words telling the woman that her husband shall rule over her (3:16b). This statement is not license for male supremacy, but rather it is a condemnation of it. Subjugation and supremacy are perversions of the order God created. Through disobedience the woman has become slave. The man is corrupted also, for he has become master, ruling over the one who is his God-given equal. The subordination of female to male signifies their shared sin.

This sin affects all relationships: between animals and human beings (vs. 15), woman and her body especially in childbirth (vs. 16a), man and woman (vs. 16b), man and the soil (vss. 17, 18), and man and his work (vs. 19). Whereas in creation man and woman know harmony and equality, in sin they experience alienation and discord. Everything is "screwed up". They are ejected from their earthly paradise and from then on they live a life of frustration, pain, and strife. One sign of this resulting alienation is that the man names the woman Eve. By naming her, as *adham* had previously done for the animals, he exercises his control and dominance over her.

The tree of knowledge of good and evil stands throughout human history as a constant temptation to people. Humans are always trying to order their lives and determine what is best for themselves without reference to God. These attempts always distort life, but humans keep trying.

Chapters 4 through 11 tell the subsequent history of humankind also in mythic terms. Everything is perverted. Things go from bad to worse. The alienation which humans feel causes hatred and murder, refusal to listen to God, and attempts to build up power and prestige. Sin is the separation from God that subsequently distorts all of life.



Into this historical mess God steps and calls one person, Abraham. Through Abraham and his descendants God works to end this alienation and to bring about reconciliation. This is the story of the Old Testament. This is not the place to

elaborate on the rest of the Old Testament, but I do want to point out that the vision that the prophets of Israel had of the new messianic age (the coming day of Yahweh) included a reversal of the judgments in Genesis 3. Isaiah spoke of harmony in the animal world, and between animals and humans (Isaiah 11:6-9). Micah prophesied of reconciliation between the earth and humans, with the consequence that people would not have to eke out a living from the soil but enjoy this world (Micah 4:3-4). Along this same line Amos described a time to come when the earth would bring forth abundantly and people would be able to enjoy the fruits of their previous labors (Amos 9:13-15). Jeremiah made a startling statement about a reversal of the roles of women and men, with women being on top this time (Jeremiah 31:22). Then of course in the New Testament Paul speaks of there being no male or female, no Jew or Gentile, no slave or free, but all being one in Christ (Galatians 3:28).

The second creation story in Genesis 2 - 3 clearly shows that God did not create the world so that there would be alienation, domination, sexism, frustration, pain, etc. These are things that human beings have brought upon themselves. These are "demonic" forces that enslave humans, hold them down, and from which they need to be released. The intention of God for creation is harmony: among humans, between humans and the rest of creation, and within human nature itself. All of this, however, has been warped and distorted by the willful rebellion of humans.

This sets the stage for all the rest of the Biblical drama that follows. The "fall" of humanity from God's original purposes and God's continuing efforts to restore these purposes is basic to understanding everything else in the Bible. The story of Adam and Eve is the Prologue.

In this Genesis account itself nothing is said about the long-term, lasting consequences of the disobedience of Adam and Eve. They bring these judgments or punishments upon themselves, but their descendants are not mentioned. Adam and Eve, however, are *understood* to be representative figures for all of humankind. That which happened to them happened to all people. Through their disobedience, sin and the tragic consequences of sin came into this world.



Adam is the representative figure for the old humanity, that is not Adam the first man, but *adham* the pioneer human

being. In 1 Corinthians 15:45-49 Paul refers to Adam as the first human and to Christ as the second human. "The first human was from the earth, a human of dust; the second human is from heaven. As was the human of dust, so are those who are of the dust. And as is the human of heaven, so are those who are of heaven. Just as we have borne the image of the human of dust, we shall also bear the image of the human of heaven" (1 Corinthians 15:47-49). Adam symbolizes the old humanity and Christ the new.

In Romans 5:12-21 Paul emphasized that all of us sinned in Adam, the primordial human being. All people are sinners, Paul maintains, but we do not die for our own sins. How do we know that? Because, Paul argues, death reigned even before the time of Moses when the law was given. Even before people could be held accountable for transgressing against the will of God, they were still dying. Thus it is not for our own sins that we are liable to death. We die because we sinned in Adam, because the original representative of humanity disobeyed, and we are all physically members of the old humanity.

What does the primordial human being *adham* have to do with us? The idea of original sin comes into play here. In Paul's argument in Romans 5, it is *not* that all sinned in the same way as Adam; vs. 14 says that "death reigned...even over those whose sins were not like the transgression of Adam..." Neither is Paul saying that we all inherited from Adam the tendency to sin. The point that Paul does make here is that all humans sinned *in* Adam; all literally and actually sinned in Adam.

This concept is foreign to our modern Western minds. Our culture and religions are very individualistic. The Jewish tradition out of which Paul came, like many other cultures and religions, however, emphasized the people as a whole, as a collective unity, rather than as individual persons. If one person sinned, the guilt was laid not just at his or her feet; the whole people to whom that person belonged was treated as guilty. There was real solidarity; what happened to one happened to all.

Then Paul moves to the other side of his argument. Into this world of Adam-identified people Christ came. Just as people were constituted sinners by Adam's sin, now they are constituted righteous by Christ's obedience. The same solidarity that involved humankind in the sin of Adam also involves human-

kind in the holiness of Christ. The perfect obedience of Christ broke the chain of sin and death. The process which began in Adam of always going towards death and destruction was reversed in Christ. This argument of Paul rests, of course, on the fact that Jesus Christ was fully human (as well as fully divine). The whole argument collapses unless Jesus is as human as Adam. Humans are identified with the sin of Adam just by virtue of their humanity, but they can also be identified with the obedience of Christ.

If we are to be members of the new humanity, we must make a conscious decision to join. We can be in Christ just as we are in Adam, but only if we actually become members of the body of Christ. This means to *identify* with Christ and actually become "Christ" in this world. If we are thus in Christ, what happened to Christ happens also to us, and we rise to new life.

Christ Jesus inaugurated the new, eschatological age by embodying in himself God's intent for all humankind. Here was the "last Adam" who fulfilled the purpose for humanity that was thwarted by the first Adam and who gave new life to those caught up in the destructive ways of the old humanity (1 Corinthians 15:45).

Christ bears the image of God which is a potential in all of us. It is a potential for all of us because we were created with it (Genesis 1:26-27; 5:1-2; 9:6; James 3:7-9). Our self-centered living, however, prohibits the development and expression of this image. Only Christ reflected in and of Himself the image and glory of God, and thus only Christ is true humanity, the kind of humanity for which God created us. It is only by identifying with Christ and thus becoming God-centered, instead of self-centered, that this image of God can come to expression in us. We must become as fully members of the new humanity as we have been of the old humanity.

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The Editor Comments

Contributing Editor Jeffrey Pulling's article is not intended as a point-by-point rebuttal to Karen Ziegler's "Creation Myths: Bridge to Human Wholeness" (TGC, April-May 1979). It is intended as an alternative view of the Genesis story/myth. Here are some significant contrasts:

For Ziegler, the "sacred story" is shifting. The old story is inadequate for our time and consciousness. But we need a sacred story, so it is time for a rewrite.

For Pulling, the old (Genesis) story is fully adequate "for all time." That is, it speaks for God's point of view with a timeless accuracy. The Yahwist author of Genesis 2:4b - 3 "was a feminist and ecologist."

For Ziegler, that won't do. "If 'conversion' needs to happen today on a massive scale to accommodate the full humanity of female, black, and homosexual people, and I believe it does," she argues, "somehow we need to relocate our creation stories. And we need to tell some new ones. Meanwhile, we need to defuse and devalue Genesis 1 - 3."

Pulling points to linguistic evidence that the second Genesis story isn't sexist. The earth-creature (*adham*) in 2:7 isn't male but still sexually undifferentiated. Only in 2:22-23 do male and female appear -- together. Male doesn't appear first.

Ziegler argues that the ancient Hebrew or Levite authors of the Genesis stories imply a special association of the male with divinity. Even their God generally appears as a male. She points to historical, mythical, and archaeological evidence about the nature of the historical movement of which the Genesis stories are a polemical instrument. And she says it's patriarchy, in the process of smashing feminine and matriarchal constructions on things. The God of the Hebrews was *intentionally* male. And the male, in Genesis and throughout the Hebrew Bible, commands the position of domination over the female.

Pulling further asserts that the subordination of the woman, now put in

home, good, obedient to husbands. (Titus 2:4)

It has not been publicly stated (in this position paper) that the women's movement rejects the Bible concept of God, Christ, the church and the home. It is now known that a Bible believer could not be a part of this movement. It is time for the great majority of women to let it be known that these latter day prophets of the Women's Liberation Movement do not speak for them.

The women express their amazement and disgust but hear the speech out. After the preacher leaves,

they begin to question whether this attitude is not a part of the reality they will have to face when they return home. They then begin to raise questions that were never fully explored in the work group: Is women's liberation really anti-Christ? How do we deal with Christ? Is it satisfying to say that he is a feminist? Why have we avoided all week dealing with him?, etc. The refrain from Dorie Ellzey's song, "I'm in the water and the bathtub is gone," is begun again. And that is it. We are out of the Garden and in the water. Where do we go from here? □

good tidings of great joy:

biblical faith without SEXISM

Phyllis Trible

BIBLICAL FAITH CHALLENGES the faithful to explore treasures old and new. In this context I propose to examine interactions between the Hebrew Scriptures and the Women's Liberation Movement. Unlike some commentators, I believe that the two phenomena have something to say to each other. Unlike others, I do not think that the relationship between the two need be hostile. The intentionality of biblical faith—as distinguished from a description of biblical religion—is neither to create nor to perpetuate patriarchy but rather to function as salvation for both women and men. Thus the hermeneutical challenge is to translate faith without sexism.

One approach to this translation is through themes that implicitly disavow sexism. I suggest three such themes: (1) Israel's theological understanding of Yahweh as a deity beyond sexuality. Unlike fertility gods, Yahweh is neither male nor female but Creator and Lord who embraces and transcends both sexes. (2) The theme of freedom from oppression that the Exodus narratives present so compellingly. Of special interest are the women who nurture this revolution: Hebrew midwives, an Egyptian princess with her maidens, and Hebrew slaves, mother and daughter, unite to defy Pharaoh, the male oppressor. Alone they take the initiative that leads to deliverance (Exodus 1:15-2:10). (3) An understanding of corporate personality is appropriate for eliminating sexism. The oppression of one

individual or one group is the oppression of all individuals and all groups. Conversely, the liberation of one sex is the freedom of the other.

Exegesis: Genesis 2-3

Another approach to this translation is the exegesis of passages specifically concerned with female and male. The story of creation and fall in Genesis 2-3 is one such passage.

Ambiguity characterizes the meaning of 'adham in Genesis 2-3. On the one hand, man is the first creature formed (2:7). The Lord God puts him in the garden "to till it and keep it," a job identified with the male (cf. 3:17-19). On the other hand, 'adham is a generic term for humankind. In commanding 'adham not to eat of the tree of the knowledge of good and evil, the Deity is speaking to both the man and the woman (2:16-17). Until the differentiation of female and male (2:21-23), 'adham is basically androgynous: one creature incorporating two sexes.

Concern for sexuality, specifically for the creation of woman, comes last in the story, after the making of the garden, the trees and the animals. Some commentators allege female subordination based on this order of events. But the last may be first, as both the biblical theologian and the literary critic know. In Hebrew literature the central concerns of a unit often appear at the beginning and the end as an

inclusio device. Genesis 2 evinces this structure. The creation of man first and of woman last constitutes a ring composition whereby the two creatures are parallel. In no way does the order disparage woman. Content and context augment this reading.

The context for the advent of woman is a divine judgment: "It is not good that *'adham* should be alone; I will make him a helper fit for him" (2:18). The phrase needing explication is "helper fit for him." In the Old Testament the word helper (*'ezer*) has many usages. In our story it describes the animals and the woman. In some passages it characterizes Deity. As the helper of Israel, Yahweh creates and saves (Exodus 18:4; Deut. 33:7; Psalm 121:2). Thus *'ezer* is a relational term; it designates a beneficial relationship; and it pertains to God, people and animals. By itself the word does not specify positions within relationships; more particularly, it does not imply inferiority. Position results from additional content or from context.

Accordingly, what kind of relationship does *'ezer* entail in Genesis 2:18, 20? Our answer comes in two ways: (1) the word *neged*, which joins *'ezer*, connotes equality; a helper, who is a counterpart. (2) The animals are helpers, but they fail to fit *'adham*. There is physical, perhaps psychic, rapport between *'adham* and the animals, for Yahweh forms them both out of the ground (*'adamah*). Yet their similarity is not equality. *'Adham* names them and thereby exercises power over them. No fit helper is among them. And thus the narrative moves to woman. My translation is this: God is the helper superior to man; the animals are helpers inferior to man; woman is the helper equal to man.

In creating woman the Lord God "caused a deep sleep to fall upon the man." Man has no part in making woman; he is out of it. He exercises no control over her existence. He is neither participant nor spectator nor consultant at her birth. Like man, woman owes her life solely to God. For both of them the origin of life is a divine mystery.

Another parallel of equality is creation out of raw materials: dust for man and a "rib" (side?) for woman. Yahweh chooses these fragile materials and processes them before human beings happen. As Yahweh shapes dust and then breathes into it to form man, so Yahweh takes out the "rib" and then builds it into woman. To call woman "Adam's rib" is to misread the text, which states clearly that the extracted material required divine labor to become female, a datum scarcely designed to bolster the male ego.

Moreover, to claim that the "rib" means inferiority or subordination is to assign the man qualities

over the woman that are not in the narrative itself. Superiority, strength, aggressiveness, dominance and power do not characterize man in Genesis 2. By contrast he is formed from dirt; his life hangs by a breath that he does not control; and he remains silent and passive while the Deity shapes his existence.

The "rib" means solidarity and equality. *'Adham* recognizes this meaning in a poem:

*This at last is bone of my bones
and flesh of my flesh.
She shall be called woman ('ishshah)
because she was taken out of man ('ish) (2:23).*

The pun proclaims both the similarity and the differentiation of female and male. Before this episode the Yahwist has used exclusively the generic term *'adham*. Only with the specific creation of woman (*'ishshah*) does the first specific term for man as male (*'ish*) appear. In other words, sexuality is simultaneous for woman and man. The sexes are interrelated and interdependent. Man as male does not precede woman as female but happens concurrently with her. Hence, the first act is the creation of androgyny (2:7), and the last is the creation of sexuality (2:23). In responding to the woman, man speaks for the first time and for the first time discovers himself as male. No longer a passive creature, *'ish* comes alive in meeting *'ishshah*.

Next the differences that spell harmony and equality yield to the differences of disobedience and disaster. The serpent speaks to the woman. Why to the woman and not to the man? The simplest answer is that we do not know. The Yahwist does not tell us any more than he explains why the tree of knowledge of good and evil was in the garden. But the silence of the text stimulates speculations, many

Resource Materials

are available for readers who want to explore further the issues raised by these articles. Church Women United (7820 Reading Road, Cincinnati, Ohio 45237) has produced a multimedia packet on the 1972 Grailville conference. Material on the 1973 conference and a packet on women are available from Grailville, Loveland, Ohio 45140. In addition a booklet of the 1973 proceedings of the working group of women and religion of the American Academy of Religion is directly related to this issue. Copies may be ordered from CSR Executive Office, Waterloo Lutheran University, Waterloo, Ontario N2L 3C5, Canada.

of, which only confirm the patriarchal mentality that conceived them.

A Female Speculates

Let a female speculate. If the serpent is "more subtle" than its fellow creatures, the woman is more appealing than her husband. Throughout the myth she is the more intelligent one, the more aggressive one and the one with greater sensibilities. Perhaps the woman elevates the animal world by conversing theologically with the serpent. At any rate, she understands the hermeneutical task. In quoting God she interprets the prohibition ("neither shall you touch it"). The woman is both theologian and translator. She contemplates the tree, taking into account all the possibilities. The tree is good for food; it satisfies the physical drives. It pleases the eyes; it is aesthetically and emotionally desirable. Above all, it is coveted as the source of wisdom.

Thus the woman is fully aware when she acts, her vision encompassing the gamut of life. She takes the fruit and she eats. The initiative and the decision are hers alone. She seeks neither her husband's advice nor his permission. She acts independently. By contrast the man is a silent and bland recipient: "She also gave some to her husband and he ate." The narrator makes no attempt to depict the husband as reluctant or hesitating. The man does not theologize; he does not contemplate; he does not envision the full possibilities of the occasion. His one act is belly-oriented, and it is an act of quiescence, not of initiative. The man is not dominant; he is not aggressive; he is not a decision-maker.

Even though the prohibition not to eat of the tree appears before the female was specifically created, she knows that it applies to her. She has interpreted it, and now she struggles with the temptation to disobey. But not the man, to whom the prohibition came directly (2:6). He follows his wife without question or comment, thereby denying his own individuality. If the woman be intelligent, sensitive and ingenious, the man is passive, brutish and inept. These character portrayals are truly extraordinary in a culture dominated by men. I stress their contrast not to promote female chauvinism but to undercut patriarchal interpretations alien to the text.

The contrast between woman and man fades after their acts of disobedience. They are one in the new knowledge of their nakedness (3:7). They are one in hearing and in hiding. They flee from the sound of the Lord God in the garden (3:8). First to the man come questions of responsibility (3:9, 11), but

the man fails to be responsible: "The woman whom Thou gavest to be with me, she gave me fruit of the tree, and I ate" (3:12). Here the man does not blame the woman; he does not say that the woman seduced him; he blames the Deity.

If the Yahwist intended to make woman the temptress, he missed a choice opportunity. The woman's response supports the point. "The serpent beguiled me and I ate" (3:13). Only here occurs the strong verb *nsh'*, meaning to deceive, to seduce. God accepts this subject-verb combination when, immediately following the woman's accusations, Yahweh says to the serpent, "Because you have done this, cursed are you above all animals" (3:14).

Though the tempter (the serpent) is cursed, the woman and the man are not. But they are judged, and the judgments are commentaries on the disastrous effects of their shared disobedience. They show how terrible human life has become as it stands between creation and grace. We misread if we assume that these judgments are mandates. They describe; they do not prescribe. They protest; they do not condone.

Of special concern are the words telling the woman that her husband shall rule over her (3:16). This statement is not license for male supremacy; rather it is condemnation of that very pattern. Subjugation and supremacy are perversions of creation. Through disobedience the woman has become slave. Her initiative and her freedom vanish. The man is corrupted also, for he has become master, ruling over the one who is his God-given equal. The subordination of female to male signifies their shared sin. This sin vitiates all relationships; between animals and human beings (3:15); mothers and children (3:16); husbands and wives (3:16); man and the soil (3:17, 18); man and his work (3:19). Whereas in creation man and woman know harmony and equality, in sin they know alienation and discord. Grace makes possible a new beginning.

A further observation about these judgments: they are culturally conditioned. Husband and work (child-bearing) define the woman; wife and work (farming) define the man. A literal reading of the story limits both creatures, and it limits the story. To be faithful translators we must recognize that women as well as men move beyond these culturally defined roles, even as the intentionality and function of the myth move beyond its original setting. Whatever forms stereotyping takes in our own culture, they are judgments upon our common sin and disobedience. They are marks of our fall, not of our creation. What then shall we do?

Exegesis: Song of Songs

The Song of Songs provides at least a partial answer. In it the Paradise described in Genesis 2 and destroyed in Genesis 3 has been regained, expanded and improved upon.

Canticles begins with woman speaking. She initiates love-making:

*Let him kiss me with the kisses of his mouth,
for your love is sweeter than wine (1:2).*

In this first poem (1:2-2:6) she calls herself keeper of vineyards (1:6). In the last poem (8:4-14) she returns to this motif (8:12), even as she concludes the unit by summoning her beloved (8:14). Thus the overall structure of the Song is a ring composition showing the prominence of the female. Within this design another *inclusio* emphasizes women. The daughters of Jerusalem commence and close the second poem (2:7 and 3:5).

As in Genesis 2-3, the ring composition of the Song of Songs encircles a garden. Person and place blend in this imagery.

*Let my beloved come to his garden and eat its
choicest fruit (4:16c).*

The woman is the garden (4:10-15), and to the garden her lover comes (5:1, 6:2, 11). Together they enjoy this place of sensuous delight. Many trees adorn their garden, trees pleasant to the sight and good for food (cf. Gen. 2:9 and Song of Songs 2:3). Fountains of living water enhance further this site (4:12, 15), inviting comparisons with the subterranean stream watering the earth (Gen. 2:6) and with the rivers flowing out of Eden to water the garden (Gen. 2:10-14).

Animals inhabit two gardens. In the first they were formed, both beasts and birds, and received their names. As foils they participated in the creation of woman and provided a context for the total joy of 'ish and 'ishshah. In Canticles their names become explicit as does their contextual and metaphorical participation in the encounters of lovers (see 2:9; 4:1-2, 5; 5:11-12).

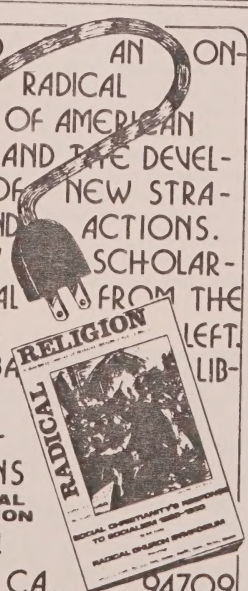
Work also belongs both to the garden of creation and to the garden of eroticism. Clearly man works in Eden and implicitly woman too. The Song alters this emphasis. The woman definitely works. She keeps vineyards (1:6; cf. 8:12), and she pastures flocks (1:8). Her lover may be a shepherd too (1:7), though the text does not secure this meaning. By analogy he is a king (1:4, 12; 8:11, 12), but he neither rules nor dispenses wisdom. He provides luxury for the sake of love (3:9-11).

Together Genesis 2 and the Song of Songs affirm work in gardens of joy, and together they suggest fluidity in the occupational roles of woman and man. In Canticles nature and work are pleasures leading to love, as indeed they were before the primeval couple disobeyed and caused the ground to bring forth thorns and thistles, and work to become pain and sweat (2:15; 3:16, 18, 19).

Parental references merit special attention. Seven times the lovers speak of mother, but not once do they mention father. The man calls his beloved the special child of the mother who bore her (6:9), even as the woman cites the travail of the mother who bore him (8:5). This concern with birth is also reminiscent of the theme of creation in Genesis 2. In yearning for closeness with her lover, the woman wishes he were a brother nursing at the breast of her mother (8:1).

But these traditional images do not exhaust the meaning of mother. It is his mother who crowns Solomon on the day of his wedding (3:11). The female lover identifies her brothers as sons of her mother, not of her father (1:6). And most telling of all, the woman leads her lover to the "house of her mother" (3:4; 8:2). Neither the action nor the phrase bespeaks patriarchy. This strong matriarchal

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coloring in the Song of Songs recalls the primeval man leaving his father and his mother to cleave to his wife (Gen. 2:24; cf. Gen. 24:28; Ruth 1:8).

Like Genesis 2, Canticles affirms mutuality of the sexes. There is no male dominance, no female subordination and no stereotyping of either sex. The woman is independent, fully the equal of the man. Her interests, work and words defy the connotations of "second sex." Unlike the first woman, this one is not a wife. Her love does not include procreation. At times the man approaches her, and at other times she initiates their meetings (3:1-4). Each lover exalts the physical beauty and charm of the other in language candid and covert. Their metaphorical speech reveals even as it conceals. They treat each other with tenderness and respect, for they are sexual lovers, not sexual objects. They neither exploit nor escape sex; they embrace and enjoy it. Both are naked, and they are not ashamed (cf. Gen. 2:25).

On occasion the woman expresses their relationship by the formula, "My beloved is mine, and I am his" (2:16; 6:3). Once she says, "I am my beloved's, and his desire is for me" (7:10). The word "desire" occurs only three times in the Old Testament: once in Canticles and twice in the Yahwist Epic (Gen. 3:16; 4:7). "Your desire shall be for your husband, and he shall rule over you" is the divine judgment upon the woman. As we have seen, its context is sin and perversion. Desire in the Song of Songs reverses this meaning of the male-female relationship. Here desire is joy, not judgment. Moreover, the possessive reference has switched from the wife's desire for her husband to the desire of the male lover for the female. Has one mark of sin in Eden been overcome here in another garden with the recovery of mutuality in love? Male dominance is totally alien to Canticles. Can it be that grace is present?

Let us stress that these lovers are not the primeval couple living before the advent of disobedience. Nor are they an eschatological couple. They live in the "terror of history" (Eliade), but their love knows not that terror. If death did not swallow the primeval couple, neither does it overpower the historical couple. "Love is strong as death" (8:6). The poetry speaks triumphantly to all terror when it affirms that not even the primeval waters of chaos can destroy love:

*Many waters cannot quench love ('ahabah),
neither can floods drown it (8:7).*

In many ways, then, Song of Songs is a midrash on Genesis 2-3. By variations and reversals it creatively actualizes major motifs and themes of the primeval myth. Female and male are born to mutuality and love. They are naked without shame; they are equal without duplication. They live in gardens

where nature joins in celebrating their oneness. Neither couple fits the rhetoric of a male-dominated culture. As equals they confront life and death. But the first couple lose their oneness through disobedience. Consequently, the woman's desire becomes the man's dominion. The second couple affirm their oneness through eroticism. Consequently, the man's desire becomes the woman's delight. Whatever else it may be, Canticles is a commentary on Genesis 2-3. Paradise Lost is Paradise Regained.

Yet the midrash is incomplete. Even though Song of Songs is the poetry of history, it speaks not at all of sin and disobedience. Life knows no prohibitions. And, most strikingly, no Deity acts in that history. God is not explicitly acknowledged as either present or absent (though eroticism itself may be worship in the context of grace). Some may conclude that these omissions make the setting of Canticles a more desirable paradise than Eden. But the silences portend the limits. If we cannot return to the primeval garden (Gen. 3:23-24), we cannot live solely in the garden of eroticism. Juxtaposing the two passages, we can appropriate both for our present concern.

Suffice it to conclude that the Hebrew Scriptures and the Women's Liberation Movement do meet and that their encounter need not be hostile. Alongside Genesis 2-3 and the Song of Songs we place the themes of the nature of Yahweh, of the Exodus and of corporate personality. In various ways these themes and passages demonstrate a depatriarchalizing principle in the Hebrew Bible. Depatriarchalizing is not an operation that the exegete performs on the text. It is a hermeneutic operating within Scripture itself. We expose it; we do not impose it.

Tradition history teaches that the meaning and function of biblical materials is fluid. As Scripture moves through history, it is appropriated for new settings. Varied and diverse traditions appear, disappear and reappear from occasion to occasion. We shall be unfaithful readers if we neglect biblical passages that break with patriarchy or if we permit our interpretations to freeze in a patriarchal box of our own construction. For our day we need to perceive the depatriarchalizing principle, to recover it in those texts and themes where it is present and to accent it in our translations. Therein we shall be explorers who embrace both old and new in the pilgrimage of faith. □



The Ordination of Women:

AUSTIN H. STOFFER

YES

Holy Scripture. When our conclusions on this issue are drawn from the Bible rather than church tradition (which we respect, but do not treat as the final authority), we discover that women have full equality with men in church functions.

Equal in Creation

Certainly nothing in either Creation narrative (Gen. 1 and 2) suggests anything less than male and female equality. Both genders equally are created in the image of God ("... in the image of God created he him, male and female he created them"

Gen. 1:27 [all Scripture quotations are NIV unless otherwise specified]). Similarly, the mandate to "be fruitful and increase . . . fill the earth . . . subdue . . . rule over . . ." (Gen. 1:28) was given jointly to both sexes. Eve was not told some of these leadership functions were limited to Adam.

In the second Creation account, God promises to make a "helper suitable" for Adam (Gen. 2:18-20). Some have seen this Hebrew word, *yezer*, as reflecting subservience. In fact, the term had no such connotation, for it is even used of God toward us. The psalmist speaks of him as being "an ever present help in trouble" (Ps. 46:11). Nor does Adam view Eve as something less than himself. His exclamation, "This is now bone of my bones and flesh of my flesh" (Gen. 2:23) is an exclamation of equality and completeness—"This is part of me; now I'm all here!"

Equal in the Fall

Many hold that women deserve to be limited in the ministry because Eve was the first to yield to sin and then caused Adam to sin. In the account of the fall (Gen. 3) the Tempter tempts Eve who in turn tempts Adam to sin. Does that sequence of temptation make Eve guiltier

WITH HEATED convictions, evangelicals dogmatically dismount at different levels from the precipitous ladder ascending to sexual equality in the ministry. If our inconsistencies were not so tragic they would at times be humorous.

We permit women to teach Sunday school but not mixed adult classes. We commission women to administer mission compounds and ordain them to minister to the distant lost, but they are barred from church boards and ministry at home. Their testimonies or "sermonettes" are acceptable if the pastor pronounces the benediction. With determined religious fervor we withstand the "women's libbers" and entrench ourselves firmly in our literal biblical bases (man was created first; Paul tells women to be silent; etc.).

Or we throw all caution—and biblical conviction—to the wind and conclude the Bible to be antiquated and uninspired or Paul to be chauvinistic and inconsistent, and we write our own rules at the expense of scriptural authority.

As one firmly committed to the Bible as the inerrant Word of God and who turns to it as the only infallible rule of faith and practice, I must ultimately settle all such issues on the basis of "What saith the Lord?" in

than Adam? The Bible does not emphasize Eve's causing the transgression of the whole female race; it places the blame squarely on Adam for the sin of both genders. I Corinthians 15:22 states, "For as in Adam all die, so in Christ all will be made alive," and Romans 5 explains death as caused by the trespass of "the one man" (vv. 16-19).

"Agreed," some respond, "but don't forget I Timothy 2:14: 'And Adam was not the one deceived; it was the woman who was deceived and became a sinner.'" Even Calvin argues that since woman had "seduced man from God's commandment" it was only fitting that she be "deprived of all her freedom and placed under the yoke."

But wait: that is not at all Paul's point. This passage is so crucial we shall later exegete it more thoroughly; but his point here is not that Eve's sin was greater than Adam's. In fact, Adam's was worse because he sinned with his eyes wide open, without being deceived! Eve's fault, on the contrary, was less serious because she was deceived and only acted in ignorance.

Some argue that God directly decreed women's submission to male and church authority as a result of the Fall. They cite Genesis 3:16: "To the woman he said, I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you." Larry Christenson has even written that woman was created subordinate; the decree only increased her subordination. Yet Genesis presents this not as a decree of what ought to be but a curse because of sin. It is a description of what would happen. Man, now in a sinful, fallen state, has found it convenient to use his superior strength to dominate the physically weaker sex.

Equal in Christ

Many current books amply illustrate how our Lord consistently broke societal taboos relating to women. But of greater controversy is Paul's teaching on women's position "in Christ." Although this seems patently obvious in Galatians 3:28, Paul, on superficial reading, then seems to contradict himself in other portions (I Cor. 11; Eph. 5; I Tim. 2, etc.). A more careful analysis, however, shows that all of Paul's teaching is consistent with the rest of Scripture.

In Galatians 3:26-28 Paul reminds us that we have all been baptized into Christ and there is no longer "Jew nor Greek, slave nor free, male nor female"; for we are "all one in Christ Jesus." Paul is speaking of three different dominant-submissive categories, all of which have been nullified by our being baptized into and clothed with Christ. The baptized Greek, clothed with the all-sufficiency of Christ, is as much a son of God as is the previously preferred Jew. Similarly, the emancipated slave of early America, once clothed with Christ, met all qualifications for any church office—contrary to the convictions of many church teachers of that era. Any dissection of this passage that offers less to women

than other categories would suggest a prejudiced exegesis. The passage goes on to affirm the purpose of Christ's coming: "to redeem those under the law [Greek, slave, female] that we [all] might receive the full rights of sons" (v. 5).

The emphasis on women "in Christ" is also crucial to an understanding of I Corinthians 11:3-12. For brevity, I must avoid the temptation to explore the "head covering" principle in this passage. It will suffice to observe that women are permitted to pray or prophesy as long as they meet the cultural expectation of covering, showing they have the authority to do so. The reason for the covering seems to be spelled out in verses 8-10: woman came from man and was created for man. Yet Paul makes very clear that he does not mean that women are in any sense inferior. Immediately he adds: "In the Lord, however, woman is not independent of man, nor is man independent of woman. For as woman came from man, so also man is born of woman." In other words, Paul is saying, "The first fact, that woman found her source in man, parallels the second fact that every man since (or, possibly, the man-Christ) has found his source in woman." (See also I Tim. 2:15, to be discussed later).

Once again in Ephesians 5:22-24, woman's position in Christ is emphasized. This is one of Paul's five "hypotassō" passages, so named because of the Greek word used in each instance, translated, "submit" or "submission." It is also used in I Corinthians 14:34, Colossians 3:18, I Timothy 2:11, and Titus 2:5. Although a full study of male/female roles would require a careful exegesis of all these passages, the present point of importance centers on the phrase "as to the Lord." It is clear that Paul was not the first to tell women to submit to men: Jewish women had been taught submission for centuries. Paul, ever careful not to upset the delicate cultural fabric of his day, encouraged women to continue to submit. What is new is how they are to submit: as to the Lord.

Equal at Pentecost

"In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy" (Acts 2:17-18).

There is no record of women speaking in tongues on the day of Pentecost—in fact, there is no record of women being present. Yet it is plain that as Peter quotes the prophet Joel on this occasion (Joel 2:28-29) he is admitting the possibility of spiritual messages by women. The term "last days" is never limited to Pentecost, but refers to all this present age. A "prophet" need not be a foreteller of future events, but is "a person gifted for the exposition of divine truth" (Harper's *Greek Lexicon*). Ever since the Holy Spirit first came, he has been at liberty to impart his gifts to each person

Pentecost represents a divine sanction for prophetic ministry by women.

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THE ORDINATION OF WOMEN: YES

Use their gifts to the
fullest.

"just as he determines" (1 Cor. 12:11). Pentecost represents a divine sanction for prophetic ministry by women every bit as much as by men.

Equal in Society

"Submit yourselves for the Lord's sake to every authority instituted among men: whether to the king, as the supreme authority, or to governors, who are sent by him . . . Slaves, submit yourselves to your masters with all respect . . . Wives, in the same way be submissive to your husbands . . . Husbands, in the same way be considerate as you live with your wives" (1 Peter 2:13-14, 18; 3:1, 7).

Peter makes an interesting point about the position of women. He argues that we as Christians should submit ourselves to every man-made institution, and goes on to list several of those authorities "instituted among men"—kings, governors, masters. Then in 1 Peter 3:1 he states that in the same way wives should submit to their husbands, because—it is implied—female submission is "instituted among men."

In other words, Christians are expected to operate within the parameters placed around them by society. If slavery is an unchangeable part of the society, then servants are expected to obey their masters—until slavery is no longer "instituted among men." As we earnestly seek a true biblical role for woman, God forbid that we withhold any gift he desires her to exercise for even one day longer than society requires!

Equal in Ministry

Even those who believe certain ministries must be restricted to men cannot help but notice that Paul is anything but chauvinistic toward women. Paul refers to Junia as "outstanding among the apostles" (Rom. 16:7). Of the 29 people Paul greets in Romans 16, many are women he addresses by name, contrary to Jewish custom: Phoebe, Tryphaena, Tryphosa, Julia, Mary. He entrusted his letter to Rome to Phoebe, a task many of our churches would delegate only to men.

It has been argued that Paul's injunction to women to keep silent in churches (1 Cor. 14:34-36) would prevent them from exercising the preaching gifts. However, he has already agreed that they can pray and prophesy publicly (1 Cor. 11:5). It is unreasonable to think he would contradict himself just a few sentences later. Rather, as in the other instructions in this same epistle, he directs his remark ad hoc to the specific situation in Corinth. In chapter 14 he admonishes the women to be quiet, not because it is wrong for women to speak out loud in a public service. (He has just told them that they may pray aloud and speak in a public worship service so long as they act modestly.) His purpose here is to remind them that "God is not a God of disorder but of peace" (14:33), and that in the services "everything should be done in a fitting and orderly way" (14:40).

If anything, the passage reaffirms that Corinthian women knew they were now equal to their husbands be-

fore Christ and had every right to speak out in church (11:50). But they were misusing their newfound freedom by disrupting the services to get answers to their questions, and it was because of the disorder they were creating that Paul gives his counsel. Therefore, in the light of the situation at Corinth, he requires two things of them: first, they are to remain silent while in church and save their many questions to ask their better-informed husbands at home; Paul's command not to speak in no way limits their previous license to pray or prophesy under normal circumstances. Second, Paul tells them to be in submission—not to their husbands, for the context does not suggest it here—but to the church body. Paul requests the same submission of the entire gathered church body at Ephesus: "Submit to one another out of reverence for Christ" (Eph. 5:21).

1 Timothy 2:11-12 presents a similar situation, and the apostle prescribes a similar remedy. "A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent." Corinthian women were speaking so as to create disorder in the worship service. In Ephesus, women who were uninstructed in the faith were leading the church into false doctrine.

In verse 11 most people wrongly assume that Paul's emphasis is on silence and submission. Actually, Paul is emphatically commanding that women be taught (*manthanetō* is imperative). The quietness and "full submission" (again, to the church body or teacher) is what any teacher would ask of his pupils. Verse 12 is not stated imperatively; rather Paul returns to the indicative mood in the present tense. A legitimate rendering of 1 Timothy 2:11-12 thus would be: "I command that women learn [be taught] in quietness and full submission [to the teaching authority]" (v. 11). "I am [presently] not permitting a woman to teach and she is not to exert evil influence over a man" (v. 12).

Equal in the Diaconate

One could wish that the office of deacon (*diakonos*) had been carefully spelled out in the New Testament. The closest semblance to a job description appears in 1 Timothy 3:1-13, which initially seems to limit the office to men with marginal reference to their wives. Most commentators, however, exegete 1 Timothy 3:11 to refer to female deacons (technically not "deaconesses," for it is a neutral term, like "teachers"). The absence of the article and the use of *gunaikas* may favor "women" over "wives"; F. F. Bruce suggests that "'their wives' (KJV, NEB) is probably to be rendered 'women' (RSV), that is, 'women-deacons'."

Only one N.T. woman is spoken of as a deacon, but the passage is significant. In Romans 16:1, Paul says, "I commend to you our sister Phoebe, a servant of the church in Cenchrea." Paul uses the word *diakonos*, a masculine term with no article. Every other time it is used in the N.T., the KJV translates it either "deacon"

(3 times) or "minister" (18 times). Only here is "servant" used. Whether it is necessary to confer the title "deacon" on Phoebe, one must concede that the burden of proof is on those who would translate the word "servant" in this passage while rendering it deacon or minister in every other passage.

Equal in Ruling

One is hard pressed to discover N.T. passages portraying women in ruling roles. Yet even at the risk of reading too much into the passage, we must once again observe Phoebe. Most significant in Romans 16:1-2 is not that Paul refers to her as a *diakonos*, but as a *prostatis pollon*—which, if it were addressed to a man, would probably be translated "ruler of many."

The verb, *proistēmi*, occurs eight times in the N.T. and usually connotes governing or ruling. In Romans 12:8, Paul states that if one's gift is "leadership, let him govern diligently." In I Thessalonians 5:12, Paul mentions those "who are over you in the Lord." Twice Paul tells Timothy that an elder should *manage* (KJV, "rule") his family well (I Tim. 3:4-5) and sets the same requirements for deacons in verse 12. Finally, he recommends double honor for those elders "who direct the affairs of the church well" (I Tim. 5:17). In the *Theological Dictionary of the New Testament*, Reike concludes his article on *Proistēmi*: "In I Timothy again, where the verb and especially the participle occur repeatedly, the idea of guiding and caring are both present. . . . In all these instances, however, the verb has in the N.T. the primary sense of both 'to lead' and 'to care for' . . ."

Yet when this same word in feminine form is used of Phoebe it is translated "a great help" (Rom. 16:2). Indeed, the variety of English renderings may indicate the biased reluctance of translators to admit what Paul wished to say—"succourer" (KJV), "helper" (NASB), "assistant" (Berkeley), "good friend" (Good News, NEB), "given protection" (Williams). But Paul presented her as "leader," "governor," or "manager."

Look again at I Timothy 2:11-15. This greatly misunderstood passage is imbedded in a context of five sections dealing with false teaching. Consequently these words to women fall in a context (historically as well as literally) of rampantly deceptive and maliciously clever false teaching. The immediate context also is usually misinterpreted. As noted earlier, "be taught" is the imperative, and the focus of the passage is on the danger of misconstrued and ill-informed Christians taking the lead in teaching and guiding the church. Verses 11 and 12, therefore, deal with the importance of adequate preparation, and the need to guard against an excessive dependence upon emotional wives of uninstructed women in influencing the church for false doctrine.

Verse 13 directs us to an illustration from the story of the first man and his new bride. The Greek *gar*, for, is not causative but explanatory and illustrative—so, as we can see in the creation story, new and ignorant be-

lievers are easily led astray and, if allowed to teach others, will also lead them astray. Eve's fault, quite to the point of Paul's instruction to the women of Ephesus, was that she should not have taught Adam because she was in ignorance, being deceived herself. Hence, careful and extended instruction in quietness and submission to the teaching authority is essential for anyone (and any woman) who would teach.

The word often translated "have authority over" (v. 13) reinforces what we have just noted. The word is translated by such terms as murder, perpetrate, author, master, domineer, or hold absolute sway over. The word was considered vulgar and almost invariably was used in a bad sense. Thus Berkeley Mickelsen writes, "It is found in contexts and used of those who are authors or originators of evil action. It is found in unsavory sexual contexts. So the translation have authority over is really far too polite. Here a woman is not to be teaching or using the wrong kind of emotional or sexual pressure over a man to dominate him."

The force of this entire passage cannot rightly be applied to women as women but to women as ignorant and uninstructed people employing unworthy means to influence the church. By contrast it ought to be applied to the frequent practice, directly proscribed in Scripture, of exalting novices to dominant roles in the church, with disastrous results for the entire body.

Finally, observe one more facet of I Timothy 2:12. Some interpreters, basing their view wholly on the King James Version, take the verse to mean that teaching a man and having authority over a man are linked together, and are both wrong for women. But the structure of the verse does not imply that the teaching is limited to men. The literal Greek sentence structure would be something like this: "But to teach, a woman I do not permit, nor to exercise authority of [over] a man but to be in silence."

In the context to which the apostle addresses himself, teaching of any kind is no more acceptable for a woman than having authority over a man. If one is wrong, they both are wrong! It is more rationalization than exegesis to excuse present practice by limiting the prohibition to teaching at public assemblies of the church or where men are present.

If expediency permits us to let a woman exercise the gift of teaching, we can do no less than let her exercise the gift of ruling. In both cases she is merely exercising the authority of her gifts, not her sex. However, if on the grounds of this verse she cannot exercise authority over men, then let us at once remove every female teacher from our departments, recall every female missionary, and denounce books written by women. But such is not the meaning of this verse when it is interpreted in context.

Therefore, in faithfulness to the teaching of the whole of Scripture, let us permit women to exercise both teaching and authority to the fullest extent of their gifts without unbiblical restrictions based on sex. □

Paul's reference to Phoebe, if it were addressed to a man, would be translated "ruler of many."

Val Burke

SAMARITAN THEOLOGICAL INSTITUTE

COURSE TITLE: Images of Men and Women in the Bible.

INSTRUCTORS: Rev. Bob Arthur; Rev. Marge Ragona

MARCH 11: Introduction; discussion of course requirements.
PRESENTATION: How to Study for the Course.
PRESENTATION: "The Creation of Men and Women"

READING: Genesis 1-3, Zeigler, Karen: "Creation Myths: Bridge to Human Wholeness" THE GAY CHRISTIAN April, May 1979. Pulling, Jeff: "Adam and Eve Revisited," THE GAY CHRISTIAN, 2nd Quarter, 1980, Tribble, Phyllis: "Biblical Faith without Sexism," CHRISTIANITY AND CRISIS, February 4, 1974.

MARCH 18: PRESENTATION: "Images of Marriage."

READING: Genesis 29:15-30:24; Proverbs 31:10-31; I Timothy 2: 9-15; Titus 2: 4-5; Ephesians 5:22-33. Scanzoni, Letha and Hardesty, Nancy: "Living in Partnership" from All We're Meant to Be.

MARCH 25: No class. Ministers' Conference.

APRIL 1: PRESENTATION: "Images of Parenting."

READING: Genesis 21, 22:1-14; Judges 11:1-40, Isaiah 49: 14-16, Luke 1:46-55, Luke 15: 11-32. Wylie, Phillip: "Common Women," Generation of Vipers.

APRIL 8: PRESENTATION: "Images of Leadership."

READING: Judges 5-6, Judge 7, I Kings 5; I Timothy 3:8, Romans 16; I Corinthians 11:1-16. Schussler-Florenza, Elisabeth: "Women in Early Christian Communities" in Women of Spirit: Female Leadership in the Jewish and Christian Traditions.

APRIL 15: PRESENTATION: "Images of Men and Women as Sexual Beings."

READING: Proverbs 5, Judges 16:4-22, Song of Solomon 4, 5. 7. Luke 7: 36-50; John 4: 4-42; I Corinthians 6: 12-20; 7:1-16, 25-40. Nelson, James B.: Embodiment: An Approach to Sexuality and Christian Theology, Chaps. 2-5.

April 22: Quiz. Presentations by Students.

APRIL 29: PRESENTATION: "Images of Same Sex Relationships."

READINGS: I Samuel 20, 21. Ruth 1, Luke 7: 10. Nelson, James B: Embodiment: An Approach to Sexuality and Christian Theology, Chapter 8. Hörner, Thomas: Jonathan Loved David, Arthur, Bob; Homosexuality and the Bible.

May 6: PRESENTATION: "Images of Ministry"

READING: Exodus 15:20-21, Exodus 3:1-4:17, Exodus 17: 8-13; Luke 11: 38-42, II Kings 22:11-20, Isaiah 6, I Timothy 3:1-13, Acts 6:1-7, Titus 1: 5-16, Rule of St. Benedict, Chap 2, "Qualities of an Abbott." Birchard, Roy, "My Beautiful Tiffany Necklace," IN UNITY, Jan-Feb. 1979; De Baugh, R. Adam, "An Open Letter to an Exhorter," IN UNITY, Sept-Oct. 1980. Stendahl, Krister: "The Bible and the Ordination of Women." The Bible and the Role of Women. (Also, Hayward, Carter: A Priest Forever)

May 13: PRESENTATION: "Images of Heroes"

READING: Judges 6,7,8; I Samuel 17: 19-18: 58; Judges 4-5, Hebrews 11:32; Judith 8 (Apocrypha); Esther 1:9-20; Esther 4:1-8-2. Bird, Phyllis: "Images of Women in the Old Testament" in Religion and Sexism. Ragona, Marge: Women and the Bible: The Good, the Bad and the Beautiful in Feminist Views of Christianity. Ignatius, "The Epistle to the Ephesians."

MAY 20: Student Presentations.

May 27: Exam. Final Papers Due.

COURSE REQUIREMENTS:

Attend all classes, participate in discussions. Present one article for class sharing. Write one term paper on a subject pertinent to the course, take two short examinations.

GRADING:

Class participation	50%
Article	10%
Exams	20% each.-
	<u>100%</u>

TOPIC: Images of Men and Women in the Bible

MAY 21: 1. Genesis 1:26-28; 2. Genesis 2:1-4; 3. Genesis 2:5-7; 4. Genesis 2:8-9; 5. Genesis 2:10-14; 6. Genesis 2:15-17; 7. Genesis 2:18-22; 8. Genesis 3:1-7; 9. Genesis 3:8-12; 10. Genesis 3:13-19; 11. Genesis 4:1-2; 12. Genesis 4:3-5; 13. Genesis 4:6-8; 14. Genesis 4:9-11; 15. Genesis 4:12-14; 16. Genesis 4:15-16; 17. Genesis 4:17-24; 18. Genesis 5:1-32; 19. Genesis 6:1-9; 20. Genesis 6:10-22; 21. Genesis 7:1-23; 22. Genesis 8:1-22; 23. Genesis 9:1-17; 24. Genesis 9:18-29; 25. Genesis 10:1-32; 26. Genesis 11:1-32; 27. Genesis 12:1-13; 28. Genesis 12:14-20; 29. Genesis 13:1-12; 30. Genesis 13:13-17; 31. Genesis 14:1-24; 32. Genesis 15:1-21; 33. Genesis 16:1-16; 34. Genesis 17:1-27; 35. Genesis 18:1-15; 36. Genesis 18:16-33; 37. Genesis 19:1-38; 38. Genesis 20:1-18; 39. Genesis 21:1-34; 40. Genesis 22:1-19; 41. Genesis 23:1-20; 42. Genesis 24:1-67; 43. Genesis 25:1-34; 44. Genesis 26:1-34; 45. Genesis 27:1-29; 46. Genesis 28:1-22; 47. Genesis 29:1-30; 48. Genesis 30:1-43; 49. 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Exodus 12:1-13; 99. Exodus 12:14-20; 100. Exodus 12:21-28; 101. Exodus 13:1-16; 102. Exodus 13:17-22; 103. Exodus 14:1-31; 104. Exodus 15:1-22; 105. Exodus 16:1-36; 106. Exodus 17:1-16; 107. Exodus 18:1-12; 108. Exodus 18:13-27; 109. Exodus 19:1-17; 110. Exodus 19:18-25; 111. Exodus 20:1-17; 112. Exodus 20:18-26; 113. Exodus 21:1-17; 114. Exodus 21:18-22; 115. Exodus 21:23-25; 116. Exodus 22:1-15; 117. Exodus 22:16-31; 118. Exodus 23:1-11; 119. Exodus 23:12-15; 120. Exodus 23:16-19; 121. Exodus 23:20-33; 122. Exodus 24:1-18; 123. Exodus 24:19-26; 124. Exodus 24:27-31; 125. Exodus 25:1-10; 126. Exodus 25:11-18; 127. Exodus 25:19-22; 128. Exodus 25:23-26; 129. Exodus 25:27-30; 130. Exodus 25:31-36; 131. Exodus 26:1-13; 132. Exodus 26:14-25; 133. Exodus 26:26-35; 134. Exodus 27:1-8; 135. Exodus 27:9-17; 136. Exodus 28:1-43; 137. Exodus 28:44-49; 138. Exodus 29:1-37; 139. Exodus 30:1-10; 140. Exodus 30:11-16; 141. Exodus 30:17-21; 142. Exodus 31:1-11; 143. Exodus 31:12-17; 144. 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SEXUALITY AND THE SCRIPTURES

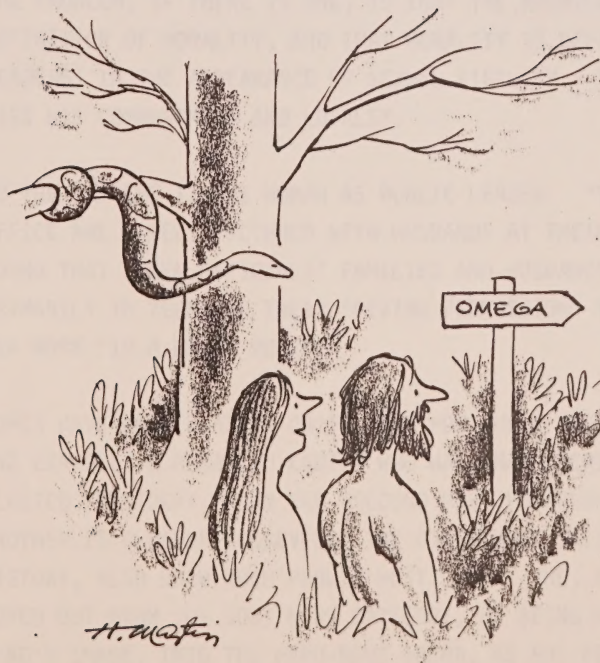
JAYE PAGE

"THE PUBLIC WIFE AS VISUAL AID"

by, THE CHRISTIAN CENTURY,

MARCH 11, 1981

'Whither thou goest, Adam, I will go.'



March 11, 1981

IN THE ARENA OF PUBLIC FIGURES WE CONSTANTLY SEE THE WIFE AS A SYMBOL, A VISUAL AID, CERTIFYING A LEADER'S RESPECTABILITY, MORAL STANDARDS, HIS APPROPRIATENESS FOR PUBLIC TRUST, AND HIS "NORMALNESS" AS DEFINED BY THE AMERICAN SOCIETY.

✓ THE VISIBLE PRESENCE OF A PUBLIC FIGURE'S WIFE AND FAMILY DEMONSTRATES TO US THAT HE HAS EXPERIENCED A BASIC CIVILIZING PROCESS AND THAT HE IS COMMITTED TO CIVILIZATION'S CONTINUITY. THE VISIBLE PRESENCE OF A PUBLIC FIGURES WIFE SYMBOLIZES THAT HE IS DOMESTICATED; IN OTHER WORDS, THE VISIBLE PRESENCE OF HIS WIFE ASSURES HIS PUBLIC THAT HIS SEXUALITY IS CHanneled THROUGH THE FAMILY INSTITUTION, AND IS THEREFORE NOT A (SEXUAL) THREAT TO SOCIETY.

✓ THE AMERICAN SOCIETY AS A WHOLE DOES NOT FULLY ACCEPT A SINGLE MAN WHEN HIS POSITION REPRESENTS THAT SOCIETY. AN EXAMPLE IS "JERRY BROWN, THE BACHELOR GOVERNOR OF CALIFORNIA,"⁴ "WIDOWED GOVERNOR CAREY OF NEW YORK." THE PUBLIC LEADER MUST APPEAR TO POSSESS ALL THOSE ATTRIBUTES THAT REAFFIRM THE HIGHEST VALUES OF OUR NATIONAL SELF-DEFINITION, AND THE BASIC IMAGE THAT EVOKES THE CERTITUDE IS THE VISUAL MESSAGE, "HE'S MARRIED."

THE PROBLEM, IF THERE IS ONE, IS THAT THE AMERICAN SOCIETY HAS A ONE SIDED DEFINITION OF MORALITY, AND THAT MORALITY IS DEFINED (AT LEAST FOR PUBLIC LEADERS) IN THE APPEARANCE OF SEXUAL FIDELITY. THUS THE VISUAL WIFE CERTIFIES HIS COMMITMENT AND LOYALTY.

✓ TO THE EXTREME IS THE WOMAN AS PUBLIC LEADER. "THE VERY FEW WOMEN IN PUBLIC OFFICE ARE RARELY PICTURED WITH HUSBANDS AT THEIR SIDES; RESEARCH HAS FOUND THAT WOMEN OFFICIALS' FAMILIES AND HUSBANDS ARE IMPORTANT TO THE NEWS PRIMARILY IN TERMS OF THEIR "GIVING PERMISSION" TO THE WIFE OR MOTHER FOR HER WORK "IN A MAN'S WORLD."

WOMEN HAVE BEEN HARSHLY CRITICIZED FOR THEIR VISIBLE ROLE IN A "MAN'S" WORLD. ONE EXAMPLE IS ROSALIND CARTER WHO WAS CHARACTERIZED BY THE PRESS AS THE "UNELECTED PRESIDENT," AND THE "SECOND MOST POWERFUL PERSON IN THE COUNTRY." ANOTHER IS ELEANOR ROOSEVELT, THE OTHER MOST CRITICIZED POLITICAL WIFE IN OUR HISTORY, ALSO DRAW MUCH PUBLIC HOSTILITY. SHE, EVEN MORE THAN MRS. CARTER, MOVED OUT FROM THE SOFT NEWS CATEGORY, OF BEING MERE BACKGROUND FOR HER HUSBAND'S IMAGE, INTO THE HARD-NEWS ARENA, AS SHE BEGAN TO MAKE NEW HERSELF BY PARTICIPATING IN THE MALE-DOMINATED POLITICAL ORGANIZATIONS ON "MALE TERMS;"

DOING A "MAN'S JOB" IN A MAN'S WORLD. THIS IS NOT A ROLE MOST AMERICANS ARE COMFORTABLE WITH SEEING THE PUBLIC WIFE FILLING JUST YET, WHETHER SHE BE FIRST LADY OF THE LAND OR THE LOCAL CHURCH'S "FIRST LADY." THE PRESIDENT AND THE PREACHERS (AND ALL OFFICIALS IN BETWEEN) ARE PERCEIVED LARGELY IN TERMS OF THEIR FAMILIES, "THE CANDIDATE RUNNING AS AN ENTIRE FAMILY." YET WE ALL BUT DEMAND THE PUBLIC MAN'S WIFE TO BE SEEN AND NOT HEARD, PUBLIC PROPERTY TO BE SEEN, BUT NOT TO ACT.

WITHIN OUR MAINSTREAM CHURCH COMMUNITIES THERE STILL REMAINS THE NEED FOR THE PRESENCE OF THE SHEPHERD'S SUPPORTIVE SPOUSE. AND IN SOME DENOMINATIONS THE WIFE IS INTERVIEWED AND CONSIDERED AS WELL AS HER HUSBAND. YET THE MINISTER'S WIFE MUST BE CAREFUL IN NOT GIVING THE APPEARANCE OF "TRYING TO RUN THE CHURCH." SHE IS TO BE SEEN MERELY AS A SUPPORTIVE ELEMENT TO HER HUSBAND. WIVES AND BRIGHT, HEALTHY CHILDREN ARE SEEN AS "LIVING PASSPORTS VALIDATING THE HUMANITY OF THEIR MENFOLK. YET THEY, THE WIVES, ARE SEEN AS MERE SUPPORTIVE PROPS, VISUALIZING HER MAN'S CREDIBILITY.

WE MUST REASSESS OUR BASIC MEANS OF CERTIFYING A PUBLIC LEADER AND THEIR SPOUSE. A CHANGE IN OUR VIEWS AND ATTITUDES TOWARD THE PUBLIC WIFE WOULD CAUSE US TO SEE THE PUBLIC LEADER AND SPOUSE AS AN EQUAL COUPLE, COMPLIMENTING ONE ANOTHER, SHARING LIVES JOYS AND SORROWS, AND SUPPORTING OR ASSISTING EACH OTHER IN THE WORK BEFORE THEM.

There is a great deal of work to be done in the field of the history of the United States. The first step is to collect the materials which are scattered in the various libraries and archives. The second step is to arrange them in a systematic manner. The third step is to publish them in a form which will be accessible to the general public. The fourth step is to make them available to the scholars who are interested in the history of the United States.

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Adam and Eve: a story for all time

By Jeffrey D. Pulling

THE STORY OF Adam and Eve in Genesis 2 - 3 has usually been interpreted in very narrow and oppressive ways. It has been used to stifle all other explanations of how this world came to be. It has been used to oppress women. And it has been used to justify human exploitation and rape of the natural world. None of these was the intent of the Yahwist author, who was a feminist and ecologist way ahead of his time, and who told a mythic story to explain what had gone wrong with God's beautiful creation.

The Hebrew way of expressing what went wrong with God's original intentions for humankind and the rest of the world was to tell a story. In Genesis 2 - 3 we have a story that uses mythical language and concepts.

Now by "mythical", I do not mean untrue, false, or misleading. Myth means symbolic language, and it explains not how things historically happened, but why things happened as they did, how did we get to our present situation, what is the meaning of what happened, and why are we like the way we are now. Adam and Eve are representatives of our ancestors, the first humans or the original humanity. Their very names are representative or symbolic, as we shall see as we get into the story. The story of Adam and Eve is the story of all humankind. Their story is not limited to the first generation of humankind; it is true for all generations. The story of Adam and Eve is true, in that it speaks of the condition of all people. Their story is true in explaining how God created the world and how we humans perverted it.

Some of the basic human questions that the second creation story found in Genesis 2 - 3 seeks to answer are: What is the reason for the unrest and the uneasiness in my very being? Why am I troubled and torn within? Why do I feel estranged from the rest of the world, from the earth, from the animals, even from other people? We are all part of this world; why do I feel separated and cut off from everything else? Is it because I have lost touch with the God who created all of this? What would it be like to know this God and to live with this God?

The original humans are depicted as living in a paradise of sorts. It was not a spiritual, "heavenly" paradise, but a very earthly one. They lived with all the rest of creation, and they were given a special role to play, as caretakers of the garden. They were given responsibility by their Creator to govern and oversee the world

wisely. By their act of disobedience they did not "fall" from some spiritual realm or union with God. Rather they were ejected from their earthly paradise.

This means that there is no supra-worldly realm where humankind originally was and to which we essentially belong. Humankind was created to live in this world, in this time and space. The original created state of humankind was wholeness in this world and harmony with all of creation; that was God's intent for humankind. By an act of disobedience, however, humankind became alienated from this world, indeed a stranger to life.

One of the insights of the first creation story (Genesis 1) is that the world is good. God's creation is good. The text is very clear: God looked upon everything that God made, and it was good. The world was created by a good God to carry out God's purposes. This means that nothing in all existence should be regarded as evil in itself. Nothing is inherently or by nature evil. This is the first insight, that God's creation is good, that everything has been created for God's purposes. But something has gone wrong. The world, and the human race in particular, has "screwed up." Something happened to God's good creation.

An important aspect of God's original intention for humankind was complementary equality between men and women. The first creation story clearly states that both men and women are created in the image of God. "So God created humankind in God's own image; in the image of God, God created them; male and female God created them" (Genesis 1:27). The second creation account in Chapters 2 and 3 has usually been interpreted in a very sexist way, with the man Adam created first and the woman Eve taken from him to be his helper. And Adam names Eve, thus exercising authority over her, and God tells them that man shall rule over woman. This is a faulty and dangerous interpretation of the second creation account and does not hold up when we examine the story.

The story of Adam and Eve is one of the best known stories in the Bible, but also one of the most misunderstood. It is true that the story is ambiguous at points, and people have interpreted it in a variety of ways, usually to reinforce what they already believe about human nature. I maintain, however, that we are in effect denying Biblical authority and inspiration if we go to the Bible with our minds

already made up about something and we search there for reinforcement of our views. If we really believe that the Bible records the Word of God to our world, then we will let it speak to us.

With this in mind, let us approach Genesis 2 - 3 again and look at it in a fresh way. Let us re-read this Hebrew story which was told to explain what went wrong with God's good creation, how humans perverted the goodness of God's created order, how humans have fallen short of the life for which God created them.



The second creation story actually starts at verse 4b of chapter 2. The first act of creation here is the creation of the human being (2:7), and Yahweh God puts the human in the garden to "till it and keep it" (2:15). By this responsibility and by being allowed to name the animals, humankind is set over the rest of creation. Humans are to govern affairs on earth in God's name, and the assumption is that they would govern responsibly, acting like Yahweh would.

I say that the first act of creation is that of "humankind", and not of "man", because that is what the Hebrew words in this story suggest. "Adam" or *adham* is the first creature that God made. In Hebrew, *adham* is the generic word for "humankind". There is also a play on words here because *adham* was formed from the ground which is *adamah*.

Also in this story, however, "Adam" is the name of the first man, the primordial male. How do we know which way to translate it? Most translators take the easy way out by always rendering it "man", to mean both humankind in general and male. For those of us for whom this is unsatisfactory (it is both sloppy and sexist), the Hebrew text gives us some help.

Before the creation of woman in 2:21-23, only the generic word *adham* is used. There is no exclusive male reference. Only with the creation of woman (*ish-shah*) occurs the first specific term for male (*ish*). In other words, sexuality is simultaneous for woman and man. The sexes are interrelated and interdependent. Man as male does not precede woman as female but happens concurrently with her. Thus the first act of creation in this story is the creation of undifferentiated humanity (2:7), and the last act of creation is that of sexuality, of male and female.

The creation of male and female human beings is the completion of

creation, just as it is in the first creation account (1:26-28). There is no reason to infer that woman is secondary or inferior because she was created after man, almost as an afterthought. In the first place, this is not so; male and female are simultaneous. Secondly, there is nothing wrong or inferior with being created last. In Genesis 1 the creation of humankind, male and female, is the very last act and is viewed as the culmination. God's crowning touch. So it is with the second story, too.

Some have maintained that woman is inferior to man because she was created to be his helper. Genesis 2:18, "Then Yahweh God said, 'It is not good that *adham* should be alone; I will make him a helper fit for him.'"

The Hebrew word for helper is *ezer*, and it can be used in a variety of ways. Here in Genesis 2 it refers to the animals and to woman. Elsewhere in the Old Testament it can be the proper name for a male (1 Chronicles 4:4; 12:9; Nehemiah 3:19). There are also some passages in which *ezer* describes God (Psalms 121:2; 124:8; 146:5; 33:20; 115:9-11; Exodus 18:4; Deuteronomy 33:7, 26, 29). Yahweh is viewed as the helper (*ezer*) of Israel, and in this capacity Yahweh creates and saves.

Thus *ezer* is a relational term; it designates a beneficial relationship, and it can refer to God, people, or animals. Here in Genesis 2, what Yahweh desires is a helper fit for *adham*. The word "fit" (*neged*) connotes equality, a counterpart of *adham*. The animals are helpers but they fail to fit "*adham*". There is some physical rapport between *adham* and the animals because Yahweh formed them both out of the ground. Yet their similarity is not equality, because *adham* names them and thereby exercises power over them. No fit helper is found among the animals. And so the narrative moves on to woman, who is the helper equal to man. Thus *ezer*, far from suggesting an inferior status for woman, is a clear indication of man and woman being equal counterparts.

Some Biblical interpreters have taught an inferior status for woman because she was formed from the rib of *adham*. This is also an unsubstantiated assessment. For both man and woman, it is Yahweh alone who creates. Man had no part in making woman; he is in a deep sleep. Man exercises no control over woman's existence. He is not a director or consultant at her birth. Woman, like man, owes her life solely to God. For both of

them the origin of life is a divine mystery.

The woman is in fact equal to man. He calls her "woman", which is a descriptive term which designates gender. He does not name her, which is in contrast to *adham*'s relationship with the animals. *Adham* does name the animals and thus exercises dominion and responsibility over them. Those who know the rest of this second creation story will, of course, point out that in Genesis 3:20 that the man does name the woman "Eve", but notice that this is *after their disobedience and their judgment by God*. Woman and man were created equals. Neither has authority over the other. And chapter 2 ends (vs. 25), and they "were both naked, and they were not ashamed."

As we move in chapter 3, we encounter the serpent in verse 1. The serpent has often been interpreted as a demon or as the Devil himself, but there is no indication in the text itself that this is so. The serpent in verse 1 is not a demon whose origin owed nothing to God, but was one of the wild animals which Yahweh had made, a fellow creature. The serpent is portrayed as a subtle liar who misleads the woman in telling her that by eating of the forbidden tree she and her husband would be like God, knowing good and evil. This was, in effect, a lie because the real result would be alienation from God and misery.

The terminology used here, "the knowledge of good and evil", has puzzled many. What is wrong with the knowledge of good and evil? This is what most ethical systems are based upon: knowing good and evil, and thus being able to choose one's course of action accordingly. Why was this tree forbidden? Why did eating from it wreck human life? Part of the answer stems from disobeying God. By disobeying the specific command of God, the humans cut themselves off from God. But why was it forbidden in the first place? What was wrong with eating this fruit?

The answer is clear: eating of this tree stems from a human desire to be "like God." In itself this is a right and reasonable desire. The later command, "You shall be holy, for I Yahweh your God am holy" (Leviticus 19:2), makes it clear that humans have the potential to become like God in character. This likeness comes through submission to God's will.

The serpent, however, tells the woman that likeness to God is to be achieved by defiance of God's command,

and that the likeness to God which is within human reach is in terms of *power*, not character. The serpent suggests that the humans can make themselves the equal of God. This is what is wrong with "knowing good and evil." It is a human attempt to order life, to make choices, and to determine what is the right course, all without God. It is an attempt to define right and wrong without reference to God. God's will alone determines what is right and wrong, and what is good and evil. The first humans tried to bypass this and seize the power of determining good and evil. In other words, they tried to be "God" for themselves, to be their own moral authority. This is why their relationship with God was severed, and this is why everything else in human life became so distorted, because they tried to make it on their own without acknowledging their Creator, the one in whom is their source and their destiny.

The first result of the act of disobedience is described in 3:7. Whereas before they had walked about innocently naked, now they are ashamed of their own bodies and cover them up. This is alienation from one's own body and in particular alienation from one's own sexuality, because the part that is covered up is, of course, the genitals.

There has been much speculation and writing about sexual intercourse as the original sin, and thus sex is forever tainted. I think that this is reading our own hang-ups about sex into the text. That is not in the story itself. Sexuality was created by God and is therefore good (2:18, 22b, 23, 24). "Cleave to" does not mean to hold hands; there is no reservation in speaking openly about sexual relations. Sexuality has been ordained by God for the purpose of companionship. Note that there is no mention of procreation ("multiplying and filling the earth") as is in the first creation story (Genesis 1:28). The purpose of sexuality in this second story is for companionship in the full sense of that word. This sexual relationship, however, became infected with evil when the humans, in their desire for power disobeyed God. The impaired relationship between humankind and God throws the relationship between man and woman into disorder.

So we turn now to the results of this disobedience as recorded in 3:14-19, commonly called the "curses." Note, however, that only the serpent is cursed, but the woman and the man are not. They are judged, and the judgments are commentaries on the disastrous effects

of their shared disobedience. They show how terrible and distorted human life has become.

We misunderstand if we take these judgments to be mandates or commands from God. These verses describe the human situation that results from sin; they do not prescribe proper, right human behavior.

Of special concern are the words telling the woman that her husband shall rule over her (3:16b). This statement is not license for male supremacy, but rather it is a condemnation of it. Subjugation and supremacy are perversions of the order God created. Through disobedience the woman has become slave. The man is corrupted also, for he has become master, ruling over the one who is his God-given equal. The subordination of female to male signifies their shared sin.

This sin affects all relationships: between animals and human beings (vs. 15), woman and her body especially in childbirth (vs. 16a), man and woman (vs. 16b), man and the soil (vss. 17, 18), and man and his work (vs. 19). Whereas in creation man and woman know harmony and equality, in sin they experience alienation and discord. Everything is "screwed up". They are ejected from their earthly paradise and from then on they live a life of frustration, pain, and strife. One sign of this resulting alienation is that the man names the woman Eve. By naming her, as *adham* had previously done for the animals, he exercises his control and dominance over her.

The tree of knowledge of good and evil stands throughout human history as a constant temptation to people. Humans are always trying to order their lives and determine what is best for themselves without reference to God. These attempts always distort life, but humans keep trying.

Chapters 4 through 11 tell the subsequent history of humankind also in mythic terms. Everything is perverted. Things go from bad to worse. The alienation which humans feel causes hatred and murder, refusal to listen to God, and attempts to build up power and prestige. Sin is the separation from God that subsequently distorts all of life.



Into this historical mess God steps and calls one person, Abraham. Through Abraham and his descendants God works to end this alienation and to bring about reconciliation. This is the story of the Old Testament. This is not the place to

elaborate on the rest of the Old Testament, but I do want to point out that the vision that the prophets of Israel had of the new messianic age (the coming day of Yahweh) included a reversal of the judgments in Genesis 3. Isaiah spoke of harmony in the animal world, and between animals and humans (Isaiah 11:6-9). Micah prophesied of reconciliation between the earth and humans, with the consequence that people would not have to eke out a living from the soil but enjoy this world (Micah 4:3-4). Along this same line Amos described a time to come when the earth would bring forth abundantly and people would be able to enjoy the fruits of their previous labors (Amos 9:13-15). Jeremiah made a startling statement about a reversal of the roles of women and men, with women being on top this time (Jeremiah 31:22). Then of course in the New Testament Paul speaks of there being no male or female, no Jew or Gentile, no slave or free, but all being one in Christ (Galatians 3:28).

The second creation story in Genesis 2 - 3 clearly shows that God did not create the world so that there would be alienation, domination, sexism, frustration, pain, etc. These are things that human beings have brought upon themselves. These are "demonic" forces that enslave humans, hold them down, and from which they need to be released. The intention of God for creation is harmony: among humans, between humans and the rest of creation, and within human nature itself. All of this, however, has been warped and distorted by the willful rebellion of humans.

This sets the stage for all the rest of the Biblical drama that follows. The "fall" of humanity from God's original purposes and God's continuing efforts to restore these purposes is basic to understanding everything else in the Bible. The story of Adam and Eve is the Prologue.

In this Genesis account itself nothing is said about the long-term, lasting consequences of the disobedience of Adam and Eve. They bring these judgments or punishments upon themselves, but their descendants are not mentioned. Adam and Eve, however, are *understood* to be representative figures for all of humankind. That which happened to them happened to all people. Through their disobedience, sin and the tragic consequences of sin came into this world.



Adam is the representative figure for the old humanity, that is not Adam the first man, but *adham* the pioneer human

being. In 1 Corinthians 15:45-49 Paul refers to Adam as the first human and to Christ as the second human. "The first human was from the earth, a human of dust; the second human is from heaven. As was the human of dust, so are those who are of the dust. And as is the human of heaven, so are those who are of heaven. Just as we have borne the image of the human of dust, we shall also bear the image of the human of heaven" (1 Corinthians 15:47-49). Adam symbolizes the old humanity and Christ the new.

In Romans 5:12-21 Paul emphasized that all of us sinned in Adam, the primordial human being. All people are sinners, Paul maintains, but we do not die for our own sins. How do we know that? Because, Paul argues, death reigned even before the time of Moses when the law was given. Even before people could be held accountable for transgressing against the will of God, they were still dying. Thus it is not for our own sins that we are liable to death. We die because we sinned in Adam, because the original representative of humanity disobeyed, and we are all physically members of the old humanity.

What does the primordial human being *adham* have to do with us? The idea of original sin comes into play here. In Paul's argument in Romans 5, it is *not* that all sinned in the same way as Adam; vs. 14 says that "death reigned...even over those whose sins were not like the transgression of Adam..." Neither is Paul saying that we all inherited from Adam the tendency to sin. The point that Paul does make here is that all humans sinned *in* Adam; all literally and actually sinned in Adam.

This concept is foreign to our modern Western minds. Our culture and religions are very individualistic. The Jewish tradition out of which Paul came, like many other cultures and religions, however, emphasized the people as a whole, as a collective unity, rather than as individual persons. If one person sinned, the guilt was laid not just at his or her feet, the whole people to whom that person belonged was treated as guilty. There was real solidarity; what happened to one happened to all.

Then Paul moves to the other side of his argument. Into this world of Adam-identified people Christ came. Just as people were constituted sinners by Adam's sin, now they are constituted righteous by Christ's obedience. The same solidarity that involved humankind in the sin of Adam also involves human-

kind in the holiness of Christ. The perfect obedience of Christ broke the chain of sin and death. The process which began in Adam of always going towards death and destruction was reversed in Christ. This argument of Paul rests, of course, on the fact that Jesus Christ was fully human (as well as fully divine). The whole argument collapses unless Jesus is as human as Adam. Humans are identified with the sin of Adam just by virtue of their humanity, but they can also be identified with the obedience of Christ.

If we are to be members of the new humanity, we must make a conscious decision to join. We can be in Christ just as we are in Adam, but only if we actually become members of the body of Christ. This means to *identify* with Christ and actually become "Christ" in this world. If we are thus in Christ, what happened to Christ happens also to us, and we rise to new life.

Christ Jesus inaugurated the new, eschatological age by embodying in himself God's intent for all humankind. Here was the "last Adam" who fulfilled the purpose for humanity that was thwarted by the first Adam and who gave new life to those caught up in the destructive ways of the old humanity (1 Corinthians 15:45).

Christ bears the image of God which is a potential in all of us. It is a potential for all of us because we were created with it (Genesis 1:26-27; 5:1-2; 9:6; James 3:7-9). Our self-centered living, however, prohibits the development and expression of this image. Only Christ reflected in and of Himself the image and glory of God, and thus only Christ is true humanity, the kind of humanity for which God created us. It is only by identifying with Christ and thus becoming God-centered, instead of self-centered, that this image of God can come to expression in us. We must become as fully members of the new humanity as we have been of the old humanity.

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The Editor Comments

Contributing Editor Jeffrey Pulling's article is not intended as a point-by-point rebuttal to Karen Ziegler's "Creation Myths: Bridge to Human Wholeness" (TGC, April-May 1979). It is intended as an alternative view of the Genesis story/myth. Here are some significant contrasts:

For Ziegler, the "sacred story" is shifting. The old story is inadequate for our time and consciousness. But we need a sacred story, so it is time for a rewrite.

For Pulling, the old (Genesis) story is fully adequate "for all time." That is, it speaks for God's point of view with a timeless accuracy. The Yahwist author of Genesis 2:4b - 3 "was a feminist and ecologist."

For Ziegler, that won't do. "If 'conversion' needs to happen today on a massive scale to accommodate the full humanity of female, black, and homosexual people, and I believe it does," she argues, "somehow we need to relocate our creation stories. And we need to tell some new ones. Meanwhile, we need to defuse and devalue Genesis 1 - 3."

Pulling points to linguistic evidence that the second Genesis story isn't sexist. The earth-creature (*adham*) in 2:7 isn't male but still sexually undifferentiated. Only in 2:22-23 do male and female appear -- together. Male doesn't appear first.

Ziegler argues that the ancient Hebrew or Levite authors of the Genesis stories imply a special association of the male with divinity. Even their God generally appears as a male. She points to historical, mythical, and archaeological evidence about the nature of the historical movement of which the Genesis stories are a polemical instrument. And she says it's patriarchy, in the process of smashing feminine and matriarchal constructions on things. The God of the Hebrews was *intentionally* male. And the male, in Genesis and throughout the Hebrew Bible, commands the position of domination over the female.

Pulling further asserts that the subordination of the woman, now put in

1. Stephen Crites says that religion consists of fundamental stories which create a sense of self and world for an individual or group of people. What "sense of self" did the ~~stories~~ ^{Creation stories} in Genesis 1 and Genesis 2 create for the Jews. How do those stories add to or detract from our "sense of self" today?

2. Ephesians 5: 21-32 presents a paradigm of a relationship between husband & wife/Christ & the church. Using a non-hierarchical model, how can that passage be applied to ~~gay~~ relationships today?
Gay or straight?

3. The words diakonos & prostatos denote two titles in the early church. Describe the males & females (by name) to whom these titles were given. What is the problem that present ^{many} churches have with these titles. ~~Why?~~

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hike
4. Some of the scriptural pictures of ~~mothering~~ ^{as behaving} portray mothers in a way that would seem "unethical" to modern eyes. Yet there are positive images of mothers in scripture. Compare & contrast them. ~~Biblical views of mothers, including~~

of course of self and needs for an
individual in group of people. What
"sense of self" did the people in church
and church create for the group. How
the two stories are to an extent from one
"sense of self" today?

2. Question 3: 21 - 35 presents a perspective
of a relationship between husband &
wife/child & the church. Using a
historical model, how can the
paraphrase be applied to the relationships
today?

3. The words diaconos & prophetas
describe the titles in the early church.
Describe the diaconos (by name)
to whom these titles were given.
What is the problem that arises
church today with these titles today?

4. Some of the significant features
of ministerial setting mentioned
is that the church is an "institutional"
to modern eyes. For this reason
the range of the church in
politics. Can you contrast these
features with the church today?

home, good, obedient to husbands. (Titus 2:4)

It has not been publicly stated (in this position paper) that the women's movement rejects the Bible concept of God, Christ, the church and the home. It is now known that a Bible believer could not be a part of this movement. It is time for the great majority of women to let it be known that these latter day prophets of the Women's Liberation Movement do not speak for them.

The women express their amazement and disgust but hear the speech out. After the preacher leaves,

they begin to question whether this attitude is not a part of the reality they will have to face when they return home. They then begin to raise questions that were never fully explored in the work group: Is women's liberation really anti-Christ? How do we deal with Christ? Is it satisfying to say that he is a feminist? Why have we avoided all week dealing with him?, etc. The refrain from Dorie Ellzey's song, "I'm in the water and the bathtub is gone," is begun again. And that is it. We are out of the Garden and in the water. Where do we go from here? □

good tidings of great joy:

biblical faith without SEXISM

Phyllis Trible

BIBLICAL FAITH CHALLENGES the faithful to explore treasures old and new. In this context I propose to examine interactions between the Hebrew Scriptures and the Women's Liberation Movement. Unlike some commentators, I believe that the two phenomena have something to say to each other. Unlike others, I do not think that the relationship between the two need be hostile. The intentionality of biblical faith—as distinguished from a description of biblical religion—is neither to create nor to perpetuate patriarchy but rather to function as salvation for both women and men. Thus the hermeneutical challenge is to translate faith without sexism.

One approach to this translation is through themes that implicitly disavow sexism. I suggest three such themes: (1) Israel's theological understanding of Yahweh as a deity beyond sexuality. Unlike fertility gods, Yahweh is neither male nor female but Creator and Lord who embraces and transcends both sexes. (2) The theme of freedom from oppression that the Exodus narratives present so compellingly. Of special interest are the women who nurture this revolution: Hebrew midwives, an Egyptian princess with her maidens, and Hebrew slaves, mother and daughter, unite to defy Pharaoh, the male oppressor. Alone they take the initiative that leads to deliverance (Exodus 1:15-2:10). (3) An understanding of corporate personality is appropriate for eliminating sexism. The oppression of one

individual or one group is the oppression of all individuals and all groups. Conversely, the liberation of one sex is the freedom of the other.

Exegesis: Genesis 2-3

Another approach to this translation is the exegesis of passages specifically concerned with female and male. The story of creation and fall in Genesis 2-3 is one such passage.

Ambiguity characterizes the meaning of 'adham in Genesis 2-3. On the one hand, man is the first creature formed (2:7). The Lord God puts him in the garden "to till it and keep it," a job identified with the male (cf. 3:17-19). On the other hand, 'adham is a generic term for humankind. In commanding 'adham not to eat of the tree of the knowledge of good and evil, the Deity is speaking to both the man and the woman (2:16-17). Until the differentiation of female and male (2:21-23), 'adham is basically androgynous: one creature incorporating two sexes.

Concern for sexuality, specifically for the creation of woman, comes last in the story, after the making of the garden, the trees and the animals. Some commentators allege female subordination based on this order of events. But the last may be first, as both the biblical theologian and the literary critic know. In Hebrew literature the central concerns of a unit often appear at the beginning and the end as an

inclusio device. Genesis 2 evinces this structure. The creation of man first and of woman last constitutes a ring composition whereby the two creatures are parallel. In no way does the order disparage woman. Content and context augment this reading.

The context for the advent of woman is a divine judgment: "It is not good that 'adham should be alone; I will make him a helper fit for him" (2:18). The phrase needing explication is "helper fit for him." In the Old Testament the word helper (*'ezer*) has many usages. In our story it describes the animals and the woman. In some passages it characterizes Deity. As the helper of Israel, Yahweh creates and saves (Exodus 18:4; Deut. 33:7; Psalm 121:2). Thus *'ezer* is a relational term; it designates a beneficial relationship; and it pertains to God, people and animals. By itself the word does not specify positions within relationships; more particularly, it does not imply inferiority. Position results from additional content or from context.

Accordingly, what kind of relationship does *'ezer* entail in Genesis 2:18, 20? Our answer comes in two ways: (1) the word *neged*, which joins *'ezer*, connotes equality: a helper who is a counterpart. (2) The animals are helpers, but they fail to fit *'adham*. There is physical, perhaps psychic, rapport between *'adham* and the animals, for Yahweh forms them both out of the ground (*'adamah*). Yet their similarity is not equality. *'Adham* names them and thereby exercises power over them. No fit helper is among them. And thus the narrative moves to woman. My translation is this: God is the helper superior to man; the animals are helpers inferior to man; woman is the helper equal to man.

In creating woman the Lord God "caused a deep sleep to fall upon the man." Man has no part in making woman; he is out of it. He exercises no control over her existence. He is neither participant nor spectator nor consultant at her birth. Like man, woman owes her life solely to God. For both of them the origin of life is a divine mystery.

Another parallel of equality is creation out of raw materials: dust for man and a "rib" (side?) for woman. Yahweh chooses these fragile materials and processes them before human beings happen. As Yahweh shapes dust and then breathes into it to form man, so Yahweh takes out the "rib" and then builds it into woman. To call woman "Adam's rib" is to misread the text, which states clearly that the extracted material required divine labor to become female, a datum scarcely designed to bolster the male ego.

Moreover, to claim that the "rib" means inferiority or subordination is to assign the man qualities

over the woman that are not in the narrative itself. Superiority, strength, aggressiveness, dominance and power do not characterize man in Genesis 2. By contrast he is formed from dirt; his life hangs by a breath that he does not control; and he remains silent and passive while the Deity shapes his existence.

The "rib" means solidarity and equality. *'Adham* recognizes this meaning in a poem:

*This at last is bone of my bones
and flesh of my flesh.
She shall be called woman ('ishshah)
because she was taken out of man ('ish) (2:23).*

The pun proclaims both the similarity and the differentiation of female and male. Before this episode the Yahwist has used exclusively the generic term *'adham*. Only with the specific creation of woman (*'ishshah*) does the first specific term for man as male (*'ish*) appear. In other words, sexuality is simultaneous for woman and man. The sexes are interrelated and interdependent. Man as male does not precede woman as female but happens concurrently with her. Hence, the first act is the creation of androgyny (2:7), and the last is the creation of sexuality (2:23). In responding to the woman, man speaks for the first time and for the first time discovers himself as male. No longer a passive creature, *'ish* comes alive in meeting *'ishshah*.

Next the differences that spell harmony and equality yield to the differences of disobedience and disaster. The serpent speaks to the woman. Why to the woman and not to the man? The simplest answer is that we do not know. The Yahwist does not tell us any more than he explains why the tree of knowledge of good and evil was in the garden. But the silence of the text stimulates speculations, many

Resource Materials

are available for readers who want to explore further the issues raised by these articles. Church Women United (7820 Reading Road, Cincinnati, Ohio 45237) has produced a multimedia packet on the 1972 Grailville conference. Material on the 1973 conference and a packet on women are available from Grailville, Loveland, Ohio 45140. In addition a booklet of the 1973 proceedings of the working group of women and religion of the American Academy of Religion is directly related to this issue. Copies may be ordered from CSR Executive Office, Waterloo Lutheran University, Waterloo, Ontario N2L 3C5, Canada.

of, which only confirm the patriarchal mentality that conceived them.

A Female Speculates

Let a female speculate. If the serpent is "more subtle" than its fellow creatures, the woman is more appealing than her husband. Throughout the myth she is the more intelligent one, the more aggressive one and the one with greater sensibilities. Perhaps the woman elevates the animal world by conversing theologically with the serpent. At any rate, she understands the hermeneutical task. In quoting God she interprets the prohibition ("neither shall you touch it"). The woman is both theologian and translator. She contemplates the tree, taking into account all the possibilities. The tree is good for food; it satisfies the physical drives. It pleases the eyes; it is aesthetically and emotionally desirable. Above all, it is coveted as the source of wisdom.

Thus the woman is fully aware when she acts, her vision encompassing the gamut of life. She takes the fruit and she eats. The initiative and the decision are hers alone. She seeks neither her husband's advice nor his permission. She acts independently. By contrast the man is a silent and bland recipient: "She also gave some to her husband and he ate." The narrator makes no attempt to depict the husband as reluctant or hesitating. The man does not theologize; he does not contemplate; he does not envision the full possibilities of the occasion. His one act is belly-oriented, and it is an act of quiescence, not of initiative. The man is not dominant; he is not aggressive; he is not a decision-maker.

Even though the prohibition not to eat of the tree appears before the female was specifically created, she knows that it applies to her. She has interpreted it, and now she struggles with the temptation to disobey. But not the man, to whom the prohibition came directly (2:6). He follows his wife without question or comment, thereby denying his own individuality. If the woman be intelligent, sensitive and ingenious, the man is passive, brutish and inept. These character portrayals are truly extraordinary in a culture dominated by men. I stress their contrast not to promote female chauvinism but to undercut patriarchal interpretations alien to the text.

The contrast between woman and man fades after their acts of disobedience. They are one in the new knowledge of their nakedness (3:7). They are one in hearing and in hiding. They flee from the sound of the Lord God in the garden (3:8). First to the man come questions of responsibility (3:9, 11), but

the man fails to be responsible: "The woman whom Thou gavest to be with me, she gave me fruit of the tree, and I ate" (3:12). Here the man does not blame the woman; he does not say that the woman seduced him; he blames the Deity.

If the Yahwist intended to make woman the temptress, he missed a choice opportunity. The woman's response supports the point. "The serpent beguiled me and I ate" (3:13). Only here occurs the strong verb *nsh'*, meaning to deceive, to seduce. God accepts this subject-verb combination when, immediately following the woman's accusations, Yahweh says to the serpent, "Because you have done this, cursed are you above all animals" (3:14).

Though the tempter (the serpent) is cursed, the woman and the man are not. But they are judged, and the judgments are commentaries on the disastrous effects of their shared disobedience. They show how terrible human life has become as it stands between creation and grace. We misread if we assume that these judgments are mandates. They describe; they do not prescribe. They protest; they do not condone.

Of special concern are the words telling the woman that her husband shall rule over her (3:16). This statement is not license for male supremacy; rather it is condemnation of that very pattern. Subjugation and supremacy are perversions of creation. Through disobedience the woman has become slave. Her initiative and her freedom vanish. The man is corrupted also, for he has become master, ruling over the one who is his God-given equal. The subordination of female to male signifies their shared sin. This sin vitiates all relationships; between animals and human beings (3:15); mothers and children (3:16); husbands and wives (3:16); man and the soil (3:17, 18); man and his work (3:19). Whereas in creation man and woman know harmony and equality, in sin they know alienation and discord. Grace makes possible a new beginning.

A further observation about these judgments: they are culturally conditioned. Husband and work (child-bearing) define the woman; wife and work (farming) define the man. A literal reading of the story limits both creatures, and it limits the story. To be faithful translators we must recognize that women as well as men move beyond these culturally defined roles, even as the intentionality and function of the myth move beyond its original setting. Whatever forms stereotyping takes in our own culture, they are judgments upon our common sin and disobedience. They are marks of our fall, not of our creation. What then shall we do?

Exegesis: Song of Songs

The Song of Songs provides at least a partial answer. In it the Paradise described in Genesis 2 and destroyed in Genesis 3 has been regained, expanded and improved upon.

Canticles begins with woman speaking. She initiates love-making:

*Let him kiss me with the kisses of his mouth,
for your love is sweeter than wine (1:2).*

In this first poem (1:2-2:6) she calls herself keeper of vineyards (1:6). In the last poem (8:4-14) she returns to this motif (8:12), even as she concludes the unit by summoning her beloved (8:14). Thus the overall structure of the Song is a ring composition showing the prominence of the female. Within this design another *inclusio* emphasizes women. The daughters of Jerusalem commence and close the second poem (2:7 and 3:5).

As in Genesis 2-3, the ring composition of the Song of Songs encircles a garden. Person and place blend in this imagery.

*Let my beloved come to his garden and eat its
choicest fruit (4:16c).*

The woman is the garden (4:10-15), and to the garden her lover comes (5:1, 6:2, 11). Together they enjoy this place of sensuous delight. Many trees adorn their garden, trees pleasant to the sight and good for food (cf. Gen. 2:9 and Song of Songs 2:3). Fountains of living water enhance further this site (4:12, 15), inviting comparisons with the subterranean stream watering the earth (Gen. 2:6) and with the rivers flowing out of Eden to water the garden (Gen. 2:10-14).

Animals inhabit two gardens. In the first they were formed, both beasts and birds, and received their names. As foils they participated in the creation of woman and provided a context for the total joy of 'ish and 'ishshah. In Canticles their names become explicit as does their contextual and metaphorical participation in the encounters of lovers (see 2:9; 4:1-2, 5; 5:11-12).

Work also belongs both to the garden of creation and to the garden of eroticism. Clearly man works in Eden and implicitly woman too. The Song alters this emphasis. The woman definitely works. She keeps vineyards (1:6; cf. 8:12), and she pastures flocks (1:8). Her lover may be a shepherd too (1:7), though the text does not secure this meaning. By analogy he is a king (1:4, 12; 8:11, 12), but he neither rules nor dispenses wisdom. He provides luxury for the sake of love (3:9-11).

Together Genesis 2 and the Song of Songs affirm work in gardens of joy, and together they suggest fluidity in the occupational roles of woman and man. In Canticles nature and work are pleasures leading to love, as indeed they were before the primeval couple disobeyed and caused the ground to bring forth thorns and thistles, and work to become pain and sweat (2:15; 3:16, 18, 19).

Parental references merit special attention. Seven times the lovers speak of mother, but not once do they mention father. The man calls his beloved the special child of the mother who bore her (6:9), even as the woman cites the travail of the mother who bore him (8:5). This concern with birth is also reminiscent of the theme of creation in Genesis 2. In yearning for closeness with her lover, the woman wishes he were a brother nursing at the breast of her mother (8:1).

But these traditional images do not exhaust the meaning of mother. It is his mother who crowns Solomon on the day of his wedding (3:11). The female lover identifies her brothers as sons of her mother, not of her father (1:6). And most telling of all, the woman leads her lover to the "house of her mother" (3:4; 8:2). Neither the action nor the phrase bespeaks patriarchy. This strong matriarchal

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coloring in the Song of Songs recalls the primeval man leaving his father and his mother to cleave to his wife (Gen. 2:24; cf. Gen. 24:28; Ruth 1:8).

Like Genesis 2, Canticles affirms mutuality of the sexes. There is no male dominance, no female subordination and no stereotyping of either sex. The woman is independent, fully the equal of the man. Her interests, work and words defy the connotations of "second sex." Unlike the first woman, this one is not a wife. Her love does not include procreation. At times the man approaches her, and at other times she initiates their meetings (3:1-4). Each lover exalts the physical beauty and charm of the other in language candid and covert. Their metaphorical speech reveals even as it conceals. They treat each other with tenderness and respect, for they are sexual lovers, not sexual objects. They neither exploit nor escape sex; they embrace and enjoy it. Both are naked, and they are not ashamed (cf. Gen. 2:25).

On occasion the woman expresses their relationship by the formula, "My beloved is mine, and I am his" (2:16; 6:3). Once she says, "I am my beloved's, and his desire is for me" (7:10). The word "desire" occurs only three times in the Old Testament: once in Canticles and twice in the Yahwist Epic (Gen. 3:16; 4:7). "Your desire shall be for your husband, and he shall rule over you" is the divine judgment upon the woman. As we have seen, its context is sin and perversion. Desire in the Song of Songs reverses this meaning of the male-female relationship. Here desire is joy, not judgment. Moreover, the possessive reference has switched from the wife's desire for her husband to the desire of the male lover for the female. Has one mark of sin in Eden been overcome here in another garden with the recovery of mutuality in love? Male dominance is totally alien to Canticles. Can it be that grace is present?

Let us stress that these lovers are not the primeval couple living before the advent of disobedience. Nor are they an eschatological couple. They live in the "terror of history" (Eliade), but their love knows not that terror. If death did not swallow the primeval couple, neither does it overpower the historical couple. "Love is strong as death" (8:6). The poetry speaks triumphantly to all terror when it affirms that not even the primeval waters of chaos can destroy love:

*Many waters cannot quench love ('ahabah),
neither can floods drown it (8:7).*

In many ways, then, Song of Songs is a midrash on Genesis 2-3. By variations and reversals it creatively actualizes major motifs and themes of the primeval myth. Female and male are born to mutuality and love. They are naked without shame; they are equal without duplication. They live in gardens

where nature joins in celebrating their oneness. Neither couple fits the rhetoric of a male-dominated culture. As equals they confront life and death. But the first couple lose their oneness through disobedience. Consequently, the woman's desire becomes the man's dominion. The second couple affirm their oneness through eroticism. Consequently, the man's desire becomes the woman's delight. Whatever else it may be, Canticles is a commentary on Genesis 2-3. Paradise Lost is Paradise Regained.

Yet the midrash is incomplete. Even though Song of Songs is the poetry of history, it speaks not at all of sin and disobedience. Life knows no prohibitions. And, most strikingly, no Deity acts in that history. God is not explicitly acknowledged as either present or absent (though eroticism itself may be worship in the context of grace). Some may conclude that these omissions make the setting of Canticles a more desirable paradise than Eden. But the silences portend the limits. If we cannot return to the primeval garden (Gen. 3:23-24), we cannot live solely in the garden of eroticism. Juxtaposing the two passages, we can appropriate both for our present concern.

Suffice it to conclude that the Hebrew Scriptures and the Women's Liberation Movement do meet and that their encounter need not be hostile. Alongside Genesis 2-3 and the Song of Songs we place the themes of the nature of Yahweh, of the Exodus and of corporate personality. In various ways these themes and passages demonstrate a depatriarchalizing principle in the Hebrew Bible. Depatriarchalizing is not an operation that the exegete performs on the text. It is a hermeneutic operating within Scripture itself. We expose it; we do not impose it.

Tradition history teaches that the meaning and function of biblical materials is fluid. As Scripture moves through history, it is appropriated for new settings. Varied and diverse traditions appear, disappear and reappear from occasion to occasion. We shall be unfaithful readers if we neglect biblical passages that break with patriarchy or if we permit our interpretations to freeze in a patriarchal box of our own construction. For our day we need to perceive the depatriarchalizing principle, to recover it in those texts and themes where it is present and to accent it in our translations. Therein we shall be explorers who embrace both old and new in the pilgrimage of faith. □



refuse to believe that a glorious Easter dawning can shatter the darkness and a mighty "Hallelujah" fill the silence.

If there is any sign to be perceived amid these inscrutable events, it is the sign of Jonah; i.e., the sign of repentance — which, in our immediate context, means the refusal to ask for a sign at all. This

act requires that we end our search for explanations — i.e., evidence at our disposal — and participate in God's hiddenness by risking ourselves to a mystery that lies beyond our own resources, and thus beyond our control. That we shall not find ourselves abandoned is the sign of grace, and the final meaning of Holy Week. □

Ebla, Genesis and John

Because the language of the Ebla tablets appears to be a direct ancestor of biblical Hebrew, these recent finds may prove to be the most stunning of all 20th century archaeological discoveries.

MITCHELL DAHOOD, S.J.

✦ THE BOOK of Genesis opens with the solemn declaration, "In the beginning God created the heavens and the earth." For about a century now, biblical scholars and students of the ancient Near East have looked to Mesopotamia and its literary remains for the origins or background of the language and thought characterizing the creation narratives in chapters 1 and 2 of Genesis.

The Gospel of John begins with the sublime statement, "In the beginning was the Word, and the Word was with God, and the Word was God." Traces of manifold influences have been detected in the Fourth Gospel, from the Hellenistic philosophers and Philo to the Gnostics and, since 1947, the Qumran sectarians. It has been suggested that it was chiefly through a fresh reading of the Torah, the Prophets and especially the Sapiential Books that the evangelist interpreted the historical Jesus, and that in the prologue particularly (John 7:1-18), he looked at Jesus in the light of the feminine personification of Wisdom.

Identifying New Sources

Perhaps for the first time in modern biblical research, a textual discovery in northern Syria dating to around 2,500 B.C. bids fair to claim the attention of scholars in search of the cultural background of the opening chapters of Genesis as well as of those looking for the origins of John's daring equations. During the past four years many claims have been made for the Tell Mardikh-Ebla tablets discovered in 1974-1976, but this is doubtless the first time that their bearing on biblical books composed about a millennium apart — Genesis in the ninth century B.C. and John in the first century A.D. — has been urged.

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Old and New Testament scholars alike will have to come to terms with the place name "Temple of the Word" (*é-da-bar*) mentioned in one of the recently published tablets from Ebla. Literally "house," the Sumerian term *é*, read as *bét* by the Eblaïtes, means a "temple" when followed by a divine name, as in the biblical place name "Bethel," literally "Temple of God." Hebraists will immediately recognize in *da-bar* the biblical term *dabar*, "word," that occurs some 1,440 times in the Hebrew Bible and may accordingly be considered a specifically biblical expression since it is not found in other contemporary Semitic languages. From the Ebla place name "Temple of the Word" one is obliged to conclude that the word was already divinized by the Canaanites in 2,500 B.C. in northwestern Syria, so that when John opens with "In the beginning was the Word," he need not have been borrowing from Greek philosophy but rather may be indebted to his Semitic forebears in Canaan, the strip of land about 50 miles wide running from the Taurus mountains in southern Turkey down to Gaza, a distance of some 400 miles.

Does this mean that John got his idea of the Word directly from the third-millennium Eblaïtes? Not at all. What may be inferred is that such ideas existed in Canaan early and perdured through the millennia, even though our lack of documentation made us unaware of their pre-Johannine existence. Hence it will not do to say that John's interpretation of the historical Jesus derives chiefly from a fresh reading of the Old Testament. Just as a number of gospels circulated in the first century A.D. were never accepted as canonical, so it would appear that numerous Hebrew writings of various genres circulated in Palestine in the first millennium B.C. were never considered as normative and consequently perished. But now the clay tablets from Ebla are beginning to reveal the thought world of

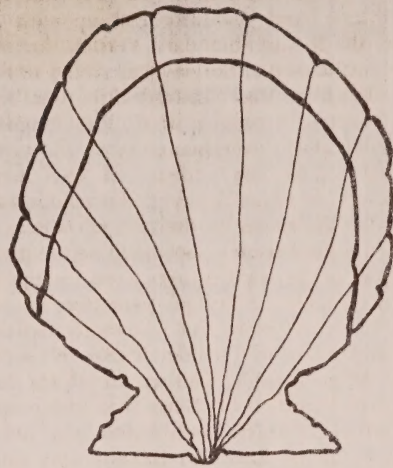
the Canaanites in the third millennium B.C., and one may assume that their words and ideas continued to exist in subsequent centuries; in fact, some of these words and ideas are being recognized for the first time in the Old Testament, thanks to the stimulus provided by these recent epigraphic discoveries.

The Ebla place name "Temple of the Creator" (*é-ba-ri-um*) reveals the worship of a Creator God. Hebrew *bara*, "to create," does not occur in the other Semitic languages, but now it appears in these proper names from Ebla: "The Voice is the Creator" (*gu-ba-ri-um*); "The Voice has created" (*ba-ra-gu*); "The Voice has created for itself" (*ib-ta-ra-gu*). In these names the word rendered "Voice" is *gu*, best known from Ugaritic texts of the 14th-13th centuries B.C., as well as from the Hebrew adverb *gam*, "also," but in a few texts "with a loud voice, aloud," as for instance in Psalm 137:1, "By the waters of Babylon, there we sat, aloud [*gam*] we wept, when we remembered you, Zion." In these proper names, creation is ascribed to the divinized Voice, in Genesis 1:3 to the utterance of the voice, "And God said, 'Let there be light'; and there was light," and in John 1:3 to the Word, "All things were made through him, and without him was not anything made that was made."

Nor do the surprises end here. The Ebla place name "the Voice is the beginning" (*gu-ri-ish*) provides a close semantic parallel to John's first affirmation, "In the beginning was the Word," and sustains the position of those who, especially since the discovery of the Dead Sea (Qumran) Scrolls, have been stressing the Hebraic character of Johannine thought. Eblaite "The Voice is the beginning"; Genesis 1:1, "In the beginning God created the heavens and the earth"; and John 1:1, "In the beginning was the Word," reveal a stunning linguistic and religious continuity that will invite contemporary biblicists to look in the first instance to Canaan and its traditions rather than to Mesopotamia or Greece for the origins of these solemn beginnings.

Does the similarity end in the first part of Genesis, or is it sustained throughout the 50 chapters? To date, some 120 tablets from Ebla have been published, and though mainly economic and administrative in nature—not narrative and poetic—they contain much valuable information. The numerous place and personal names mentioned therein provide counterparts to names in Genesis which until now, despite the abundance of texts from Mesopotamia, have found no (or rare) counterparts in nonbiblical sources.

By following a chronological order, one would first cite Adam, whose name is once attested in an Old Akkadian (third millennium B.C.) tablet from Mesopotamia, and now appears several times as *a-da-mu*, the name of one of the 14 governors administering Ebla's provinces. Our common mother Eve has been an onomastic loner so far



as ancient Near Eastern texts are concerned. A recently published economic tablet from Ebla lists a customer named 'a-wa; Hebrew philologists will readily identify the name 'a-wa with biblical *haw-wāh*, "Eve," though not, one would hope, with the person of the first mother. In the dialogue between the serpent and Eve in Genesis 3 we have the lone personification of the snake in the Bible. Some light on this personification may be shed by the Ebla place name *bi-na-ash*, "Port of the Serpent," in which *na-ash* (identifying with Hebrew *nahash*, "serpent") is the Serpent which, divinized, would naturally be endowed with speech.

'At the Time of the Sea Breeze'

Of the nearly 15,000 tablets, fragments and chips found at Tell Mardikh, some 114 contain bilingual vocabularies in Sumerian, a non-Semitic language whose cuneiform script was employed by the scribes of Ebla to write their own Semitic tongue, and in Eblaite, the local language, which appears to be an early form of Hebrew. Among the nearly 3,000 words registered in these 114 tablets appears the equation of Sumerian *khul*, "evil," with Eblaite *ba-ri-um*. This new equivalence calls for revising the translation of *nahash bariah*, commonly rendered "fleeing serpent" in Isaiah 27:1 and Job 26:13, to "the evil serpent," a more fitting description of Leviathan the sea dragon. One begins to understand why of all the animals the serpent was chosen to tempt Eve; the biblical writer apparently was *au courant* of a cultural tradition associating reptiles with evil.

Among the more than 500 gods and goddesses revered at Ebla figures *ish-lu*, "Zephyr," the gentle west wind best known from Greek mythology. The existence of this deity and motif at both Ebla and 14th century Ugarit may facilitate the translation of a phrase in Genesis 3:8, "And they heard the sound of the Lord God walking in the garden *leruah*

hayyom." Translators have had problems with the final phrase, and generally end up with a paraphrase; the Revised Standard Version, for instance, reads "in the cool of the day," ascribing to *ruah* the ad hoc meaning "cool" instead of its usual significations "breath, breeze, spirit." The long-standing proposal that the consonants *hym* (*hayyom*) contain the word for "sea" rather than "day" may prove correct in view of the Zephyr god worshipped at Ebla. Hence "at the breeze of the sea" or, better, "at the time of the sea breeze," appears to be the preferable rendition of *leruah hayyom*. Even on the hottest days of summer the famous *ponentino* or westerly breeze brings refreshment to the regions splashed by the Mediterranean. This detail may tell something about the geographical milieu in which the story about the Garden of Eden was composed; the proposal made a few years before the Ebla finds that some of the stories in Genesis were composed along the coast of the eastern Mediterranean is sustained by the present observation.

One of the most distinctive names in the Bible is Enoch, borne by several different persons but never attested in contemporary secular documents. Genesis 4:17 relates, "Cain had intercourse with his wife, and she conceived and bore Enoch while he [Cain] was building a city; and so he named the city after the name of his son." What was the name of the city: *hanok*, "Enoch," or the feminine form *hanukkat*, since cities are often feminine in Hebrew? An economic tablet from Ebla mentions a city named '*anuka-at*, literally "Dedication," which would point to the second alternative. Of course, this is the same word preserved today in Hanukkah, Feast of the Dedication. Here, it may be noted, is a word that has preserved its meaning for 4,500 years and may be cited to parry the objection of those who might claim that the Ebla tablets are much too early to be relevant to biblical research since words tend to change their meanings over the centuries. Some words do, some don't; each case must be examined on its own merits.

A fascination with the exceedingly popular literary and artistic motif, Noah's ark, has in recent decades led men and women to leave their homelands and to search for the ark regardless of the sacrifices and costs involved. Has mention of it turned up at Ebla? Not yet, though the two components, Noah and ark, can be disparately identified in the new tablets. Thus the place name *i-na-khu* means "Isle of Repose," in which *na-khu*, "Repose," is identical in root and meaning with biblical Noah, whose name signifies "Repose." As for the ark, *tebah* in Hebrew but unwitnessed in other Semitic languages, it occurs several times in Eblaite, once in a bilingual vocabulary as plural *ti-ba-at*, "arks," and in proper names such as *i-ti-ba*, "Isle of the Ark," and *ti-ba-u*, "He is the Ark." Since the ingredients are present, it would not be unduly hazardous to

suggest that the people of Ebla were familiar with the story that we now know from Genesis or a variation thereof.

Looking Northward

This catalogue of similarities between distinctive names in Genesis and some now being documented for the first time outside the Bible in the Tell Mardikh tablets could continue with such names as Nimrod, Terah (the father of Abraham), Abraham, Hagar (the handmaid of Sarah), Ishmael (the son of Abraham and Hagar), Keturah (the wife of Abraham after Sarah's death) and Yetur (the son of Ishmael) — all of which occur in the Ebla tablets in syllabic writing that corresponds closely to the consonantal writing of the names found in Genesis.

If during the past century biblical researchers have looked mostly eastward to Mesopotamia for light on Genesis, the tablets from Ebla now invite them to turn their eyes northward, to northern Canaan, where the information emerging from the dry dust of Tell Mardikh promises to illuminate the obscure names, isolated nouns and literary motifs in the Book of Genesis not witnessed elsewhere.

Is the striking similarity between the opening of John's Gospel and Eblaite terminology cited above a single coincidence, a sort of fluke, or should the Johannine scholar continue to probe into the conceptual world of early Canaan as it unfolds in these discoveries? When Christ proclaims, "I am the door of the sheep" (John 10:7) and without any qualification, "I am the door" (John 10:9), to whom is he indebted for this metaphor? New Testament commentators have been unable to point out any Old Testament antecedents, and the best that a recent standard commentary on John can offer in this regard is, "In some of the offshoots of Islam, the title *Bāb* ('gate,' e.g. 'to knowledge') has been applied to great religious leaders." Ebla can provide something more substantive with its worship of the god *Da-lu*, "Door," as well as of the deity *Ba-ba*, whose name also signifies "Door" or "Gate." Though these nouns are not identifiably predicated on God in the Old Testament, Eblaite usage shows that such identifications were made in Canaan and persisted in non-canonical literature that later got lost in Palestine. It is possible, however, that a review of the Old Testament prompted by the new Ebla data may uncover an identification similar to that in John 10:9, which may preferably be rendered "I am the Door," with the capitalization of Door. The existence of two Canaanite deities with this interpretation would suggest that Jesus raised the term to a higher level of meaning.

When the Samaritan woman said to Jesus, "I know that the Messiah is coming (he who is called the Christ)," Jesus replied to her, "I who speak to you am he" (John 4:26). Some commentators have seen in the affirmation "I am he" (*ego eimi*) a

translation of Hebrew 'ani hu', "I [am] He," a formula underscoring the unicity of Yahweh in several Old Testament passages, such as Deuteronomy 32:39, "See now that I, even I, am He [hu'], and there is no god beside me"; Isaiah 42:8, "I am Yahweh, He [hu'] is my name," and Isaiah 48:12, "I am He [hu'], I am the Beginning, and I am the End." In John 4:26, 8:24, 28 and 58, as well as 13:19, Jesus is presented as speaking in the same manner in which Yahweh speaks in the quoted Old Testament passages.

Other critics have sought in Gnostic and Hellenistic sources the origins of the "I am He" formula, but now the Ebla evidence supports those who look for the Johannine background in Palestinian Judaism, which fell heir to Canaanite formulations of divinity which were subsequently adapted to depict the one God of Israel. Among the relevant Eblaite names may be cited *a-ba-u*, "Father is He," which elicits the Hebrew personal name 'abihu, "My father is He," and the name of the character who makes his first appearance in Job 32:2, 'elihi, "My God is He"; *u-ba-an*, "He is the Citadel"; *ti-ba-u*, "The Ark is He"; *ar-u*, "The Mountain is He." Since Sumerian cuneiform cannot reproduce the *h* sound of Hebrew *hu'*, "he," the simple vowel *u* must be read *hu'*. For the present discussion the most striking Eblaite name is surely *ba-ba-u*, "The Door is He," which combines the two elements that occur separately in John: "I am the Door" (10:9) and "I am He" (4:26). Who could have imagined that Canaanite clay tablets of 2,500 B.C. from Tell Mardikh, 35 miles southwest of Aleppo, would prove to be so suggestive and invigorating for the understanding and interpretation of the Fourth Gospel?

Over the past three years the newspapers have sporadically published reports to the effect that the Syrian authorities were becoming edgy over the biblical dimension that certain scholars were reading into the Ebla finds. These purported biblical relationships had mainly to do with the patriarchal stories and their historicity. To stress the biblical relevance, the Syrians felt, would diminish the importance of these tablets for the history and culture of northern Syria in the third millennium B.C., about which virtually nothing was known

before these discoveries, and would feed the expansionist ambitions of the religious integralists in modern Israel. Progress in the translation and interpretation of these records now reveals their importance not only for the history of Syria and for the fuller understanding of not only the Old Testament, but the New Testament as well, so that Islam, Judaism and Christianity have reason to rejoice in these marvelous discoveries and to collaborate in their prompt publication and investigation.

Rewriting History

How important, finally, are the epigraphic finds from Ebla? When discovered in the late '40s, the Dead Sea Scrolls were hailed as the greatest archaeological find of the 20th century, and in the December 20, 1979, issue of the *New York Review of Books* one can read an advertisement describing the Gnostic Gospels, found at Nag Hammadi in Upper Egypt, as "the most startling archaeological discovery of the 20th century: the long-lost early secret Christian texts that shed new light on the origins of Christianity and the identity of Jesus."

In view of such claims and of the eagerness of some scholars to sound early warnings of pan-Eblaitism, one tends to hedge one's claim when asked to compare the significance of a recent unearthing with an earlier find. But all will agree that the archaeological and epigraphic discoveries at Ebla will require rewriting the history of Syria-Palestine during the third millennium B.C.; historians of the ancient Near East will give these finds a high rating. Sumerologists and comparative Semitists will need decades to assimilate the linguistic and lexical data revealed by the documents as they are being published, some 120 tablets having been published to date. And the most eager of all, the biblical scholars, will ransack this unexpected treasure trove in search of solutions to long-standing problems, be they philological, historical or theological in character.

Mark Twain once observed that many people are bothered by what they don't understand in the Bible; I, however, said Twain, am greatly disturbed by what I *do* understand. Today's students of the Bible usually fall into the first category. Since about 25 per cent of the Hebrew text in the poetic books of the Old Testament remains fuzzy or downright unintelligible, despite two millennia of unremitting study by Jews and Christians, the Ebla tablets may well prove to be the brightest *lux ab oriente* to arise in this century. And this for two reasons; first, because they bid fair to clarify many obscurities in the Ugaritic tablets discovered at Bas Shamra since 1929, and accordingly render them even more valuable for biblical research. And second, because the language of Ebla appears to be the direct ancestor of biblical Hebrew, heretofore lacking a genealogy, the Ebla discoveries may prove to be the most stunning of all. □

Poem for Good Friday and After

★ THERE You hung

Way out on a sawed-off limb

Inviting us to go out on a limb and saw it off
and take it up

And follow You

Here we come.

BETTY KING.

Last of all he will be able to see the sun, and not mere reflections of him in the water, but he will see him in his own proper place, and not in another; and he will contemplate him as he is.

75 Certainly.

He will then proceed to argue that this is he who gives the seasons and the years, and is the guardian of all that is in the visible world, and in a certain way the cause of all things which he and his fellows have been accustomed to behold?

80 Clearly, he said, he would first see the sun and then reason about him.

And when he remembered his old habitation, and the wisdom of the den and his fellow-prisoners, do you not suppose that he would felicitate himself on the change, and pity them?

85 Certainly, he would.

And if they were in the habit of conferring honours among themselves on those who were quickest to observe the passing shadows and to remark which of them went before, and which followed after, and which were together; and who were therefore
90 best able to draw conclusions as to the future, do you think that he would care for such honours and glories, or envy the possessors of them? Would he not say with Homer,

"Better to be the poor servant of a poor master,"

and to endure anything, rather than think as they do and live
95 after their manner?

Yes, he said, I think that he would rather suffer anything than entertain these false notions and live in this miserable manner.

Imagine once more, I said, such an one coming suddenly out of the sun to be replaced in his old situation; would he not be certain
100 to have his eyes full of darkness?

To be sure, he said.

And if there were a contest, and he had to compete in measuring the shadows with the prisoners who had never moved out of the den, while his sight was still weak, and before his eyes had become
105 steady (and the time which would be needed to acquire this new habit of sight might be very considerable), would he not be ridiculous? Men would say of him that up he went and down he came without his eyes; and that it was better not even to think of ascending; and if any one tried to loose another and lead him up to the light, let them only catch the offender, and they would put him to death.

No question, he said.

C. *The Earlier Stoics*

As a philosophical system, Stoicism was materialist; much more important than this, however, is the fact that in spirit it was deeply religious and thoroughly moral. The universe, the Stoics held, was not a meaningless place, nor was man's place in it fortuitous. Pervading the whole of the material order was Reason and Purpose, λόγος, itself divine and indeed the only god the Stoics recognized (see however 61 for their readiness to make some acknowledgement of the gods popularly believed in). It was this divine Reason that ordered the regular motions of the heavenly bodies, the rotation of the seasons and the exact performance by natural objects of their appointed functions. Man's duty was to live in accordance with this Reason or Natural Law (κατὰ λόγον); indeed a spark or seed of the universal Reason (αὐτολογος σπερματικός) resided within men, or at least within the best and wisest of them. Like Socrates, the Stoic must obey the divine spark at all costs, even at the cost of life itself. It might even in certain circumstances be the most appropriate course for the wise and dutiful man to take his own life—life that had lost its dignity and worth was not to be preferred to death. This sounds a cold and cheerless creed, and so perhaps it was; yet beyond question it nerved many a man to face the battle of life with a clear head and a brave heart, and it inculcated humanity and forbearance in a world in which these virtues were not common.

The works of none of the earlier Stoics have come down to us in their entirety, and the authors themselves are imperfectly known to us. The founder of the school was Zeno (c. 336–263 B.C.) who taught in the Painted Porch (*Stoa*) at Athens—whence the name of the school. Almost contemporary with him was Cleanthes (c. 331–232 B.C.). In a later generation Chrysippus (c. 280–205 B.C.) was perhaps the most voluminous of all Stoic writers. Posidonius, who is also quoted in this section, belongs to a later period (c. 135–51 B.C.), and is particularly important because he did much to fuse Stoic and Platonic thought.

59 Zeno, *Fragments*¹ 175, 176. Destiny is the concatenated causality of things, or the scheme according to which the kosmos is directed.

Zeno defined Destiny as "a power which moves Stuff". "Providence" and "Nature" are other names which he gave to the same
5 thing.

¹ In J. von Arnim, *Stoicorum Veterum Fragmenta*, I (1938).

11. 1, 2 *Destiny* (εἰμαρμένη) . . . the *scheme* (λόγος). Already in Zeno appears the characteristic Stoic doctrine that the universe is informed by Logos, which is at once the scheme according to which things move, and the power that makes them move. Through the notion of Destiny it is linked with the regular movements of the celestial bodies, which in their turn controlled the affairs of men.

60 *Zeno, Fragment 98*. The element of all the things which exist is Fire, and the origins of this Fire are Stuff and God. Both of these are bodily substances: God the active substance, and Stuff the passive substance. At certain destined periods of time the whole universe is turned to fire; then again it is once more constituted an ordered manifold world. But the primal fire subsists in it like a kind of seminal fluid, containing in itself the formulas and causes of all the things which have been and are and shall be; the concatenation and sequence of these things is Destiny or Understanding or Truth, an inevitable and ineluctable Law of things. Thus the whole universe is governed excellently well, like a city-state in which Law reigns supreme.

1. 2 *The origins of this Fire are Stuff (ὕλη) and God*. This is a scarcely accurate representation (by Eusebius) of Stoic thought. God was fire; and when the cosmos was constituted some fire was turned into stuff.

1. 4 *The whole universe is turned to fire*. This, the Stoics believed, happened periodically. The process was called ἐκπόρωσις.

1. 5 *It is once more constituted*. This also was a recurring event. Fire became matter; see above.

1. 7 *Formulas (λόγοι)*. The Logos, or reason of the whole universe, could be distinguished (though hardly separated) from the logoi which controlled every single being.

61 *Zeno, Fragments 162, 152*. The General Law, which is Right Reason, pervading everything, is the same as Zeus, the Supreme Head of the government of the universe.

Zeno used to propound the following argument:

5 "It is reasonable to honour the gods:
but it is not reasonable to honour beings which do not exist:
therefore gods exist."

1. 1 *Right Reason (ὀρθὸς λόγος) . . . is the same as Zeus*. In this way Stoicism came to terms with theism; though, as appears from this passage, its theism was pantheism.

1. 5 *It is reasonable to honour the gods*. It is astonishing that Zeno failed to see the *petitio principii* involved in this premise.

62 *Cleanthes, Fragment¹ 537*.

Thou, O Zeus, art praised above all gods: many are thy names and thine is all power for ever.

The beginning of the world was from thee: and with law thou rulest over all things.

5 Unto thee may all flesh speak: for we are thy offspring.

Therefore will I raise a hymn unto thee: and will ever sing of thy power.

The whole order of the heavens obeyeth thy word: as it moveth around the earth:

10 With little and great lights mixed together: how great art thou, King above all for ever!

Nor is anything done upon earth apart from thee: nor in the firmament, nor in the seas:

Save that which the wicked do: by their own folly.

15 But thine is the skill to set even the crooked straight: what is without fashion is fashioned and the alien akin before thee.

Thus hast thou fitted together all things in one: the good with the evil:

That thy word should be one in all things: abiding for ever.

20 Let folly be dispersed from our souls: that we may repay thee the honour, wherewith thou hast honoured us:

Singing praise of thy works for ever: as becometh the sons of men.

1. 1 *O Zeus*. For Stoic readiness to countenance the accepted gods, see above; but Zeus in this hymn (as it may rightly be called) differs much from the Zeus of popular belief.

1. 3 *Law (νόμος)*, the right reason which governs the universe (above, 61), here represented as the instrument of a personal god.

1. 5 *We are thy offspring*; perhaps rather, *They are thy offspring* (see von Arnim, ad loc.). A similar statement was made by Aratus of Soli (*Phaenomena* 5), and quoted by Paul at Athens (Acts 17. 28).

1. 14 *Save that which the wicked do*. Evil is the revolt of men against the divine Logos, or law; God cannot be held responsible for it.

63 *Chrysippus, Fragment² 625*. The Stoics say that when the planets return, at certain fixed periods of time, to the same relative positions, in length and breadth, which they had at the beginning, when the cosmos was first constituted, this produces the conflagration and destruction of everything which exists. Then again the cosmos is restored anew in a precisely similar arrangement as before. The stars again move in their orbits, each performing its revolution in

¹ J. von Arnim, op. cit.

² J. von Arnim, op. cit., II (1923).

the former period, without any variation. Socrates and Plato and each individual man will live again, with the same friends and fellow-citizens. They will go through the same experiences and the same activities. Every city and village and field will be restored, just as it was. And this restoration of the universe takes place, not once, but over and over again—indeed to all eternity without end. Those of the gods who are not subject to destruction, having observed the course of one period, know from this everything which is going to happen in all subsequent periods. For there will never be any new thing other than that which has been before, but everything is repeated down to the minutest detail.

1. 1 *The planets.* The fatalistic belief in destiny (above, 59) was closely bound up with astrology; there is no doubt that the regular unalterable movement of the stars was a most impressive and influential phenomenon.
1. 4 *The conflagration and destruction.* See above, 60. History was a succession of cycles, each exactly the same as the last.

64 *Chrysippus, Fragment 1169.* On the problem of evil.

There can be nothing more inept than the people who suppose that good could have existed without the existence of evil. Good and evil being antithetical, both must needs subsist in opposition, each serving, as it were, by its contrary pressure as a prop to the other. No contrary, in fact can exist, without its correlative contrary. How could there be any meaning in "justice", unless there were such things as wrongs? What is justice but the prevention of injustice? What could anyone understand by "courage", but for the antithesis of cowardice? Or by "continence", but for that of self-indulgence? What room for prudence, unless there was imprudence? Why do not such men in their folly go on to ask that there should be such a thing as truth, and not such a thing as falsehood? The same may be said of good and evil, felicity and inconvenience, pleasure and pain. These things are tied, as Plato puts it, each to the other, by their heads: if you take away one, you take away the other.

65 *Chrysippus, Fragment 1192.* If there are gods and they do not declare to men beforehand future events, either (1) they do not love men, or (2) they are themselves ignorant of the future, or (3) they do not consider that it is to man's interest to have knowledge of the future, or (4) they do not think that it sorts with their dignity to foreshow the future to men, or (5) the gods themselves have not the power to do it. But (1) it is not the case that they do not love us, being beneficent and friends of mankind; (2) they cannot be

ignorant of things which they themselves have instituted and ordained; (3) it is to our interest to know what is going to happen, for we shall act more prudently, if we know; (4) the gods cannot think such disclosure beneath their dignity, for nothing is of higher worth than to do good; and lastly (5) divination regarding the future cannot lie outside their power. To suppose, then, that there are gods and that they do not give signs of the future, is impossible. But there are gods. Therefore they must give signs of the future. Further, if they give signs, it cannot be that they give us no means of reading those signs; for in that case they would give signs to no purpose. If they give us the means, we cannot deny the existence of divination. Therefore divination is a reality.

1. 9 *They themselves have instituted and ordained.* That all things have been predestined by the "gods" is a popular way of saying that all things happen in accordance with universal reason. The Stoics were thus able to defend the popular belief in divination.

66 *Posidonius, apud Sextus Empiricus, adv. Math. vii. 93.* Just as light, Posidonius says, explaining Plato's *Timaeus*, is apprehended by the vision, which is itself of luminous quality, just as a voice is apprehended by the hearing, which is itself of airy quality, so the Nature of the Universe ought to be apprehended by the Reason, which is akin to it.

1. 2 *Explaining Plato's Timaeus.* Platonism now (with Posidonius) began strongly to influence Stoicism. The *Timaeus* in particular came to be looked on almost as Holy Writ, an inspired revelation of the nature of things.

67 *Posidonius [Cf. Galen, De Hippocratis et Platonis Decretis iv. 7.]*

The cause of the passions—the cause, that is, of disharmony and of the unhappy life—is that men do not follow absolutely the daemon that is in them, which is akin to, and has a like nature with, the Power governing the whole cosmos, but turn aside after the lower animal principle, and let it run away with them. Those who fail to see this neither thereby set the cause of the passions in any better light, nor hold the right belief regarding happiness and concord. They do not perceive that the very first point in happiness is to be led in nothing by the irrational, unhappy, godless element in the soul.

1. 3 *The daemon that is in them, or seminal reason* (λόγος σπερματικός; see above, p. 61); but this force leading to right thought and conduct was now thought of in more personal terms, and the view of human nature involved becomes more dualistic. Cf. the "daemon" of Socrates, by which he was guided.
1. 7 *Happiness and concord, sc. "with self and Nature"* (Bevan).

D. Stoic Ethics

It has already been stated that Stoicism was from the beginning a moral philosophy; but the earlier Stoics engaged in a speculative physics which, though it was by no means abandoned by their successors in the Roman period, retreated into the background, ethical interests becoming more and more predominant as Stoicism became the prevailing philosophy of the ever practical Romans. Epictetus was a lame slave belonging to Epaphroditus, himself a freedman of Nero's. He was allowed to study philosophy, and eventually emancipated. He was born in Asia Minor, came to Rome, and later settled at Nicopolis in Epirus. The exact dates of his life cannot be determined, but he was already active as a philosopher in A.D. 89, and survived till towards the middle of the second century. Marcus Aurelius Antoninus was emperor of Rome from A.D. 161 to 180. From an early age he was marked for high distinction, and enjoyed all that wealth and position could afford. These things, however, meant nothing to him in comparison with the virtuous life of a moral philosopher, and he was perhaps history's nearest approach to the ideal of the philosopher-king. "It is a striking testimony to the wide range of Stoic influence that it should have found its highest expression in a Roman Emperor and a Greek slave, both finding common ground in the Stoic doctrine and the language of the later Greek world" (P. E. Matheson, *Epictetus, The Discourses and Manual* (Oxford, 1916) i. 13).

68 *Epictetus, Discourses I, xvi. 1-8, 15-21. On Providence.*

Marvel not that the other creatures have their bodily needs supplied—not only meat and drink, but a bed to lie on—and that they want no shoes nor rugs nor clothes, while we want all these things. For it would not have been a good thing that these creatures, born not for themselves but for service, should have been created liable to wants. Consider what it would be for us to have to take thought not only for ourselves but for sheep and asses, how they were to dress and what shoes they were to put on, and how they should find meat and drink. But just as soldiers when they appear before their general are ready shod, and clothed and armed, and it would be a strange thing indeed if the tribune had to go round and shoe or clothe his regiment, so also nature has made the creatures that are born for service ready and prepared and able

to dispense with any attention. So one small child can drive sheep with a rod.

Yet we forbear to give thanks that we have not to pay the same attention to them as to ourselves, and proceed to complain against God on our own account. I declare, by Zeus and all the gods, one single fact of nature would suffice to make him that is reverent and grateful realize the providence of God: no great matter, I mean; take the mere fact that milk is produced from grass and cheese from milk and wool from skin. Who is it that has created or contrived these things?

"No one", he says.

Oh, the depth of man's stupidity and shamelessness! . . .

If we had sense we ought to do nothing else, in public and in private, than praise and bless God and pay him due thanks. Ought we not, as we dig and plough and eat, to sing the hymn to God? "Great is God that he gave us these instruments wherewith we shall till the earth. Great is God that he has given us hands, and power to swallow, and a belly, and the power to grow without knowing it, and to draw our breath in sleep." At every moment we ought to sing these praises and above all the greatest and divinest praise, that God gave us the faculty to comprehend these gifts and to use the way of reason.

More than that: since most of you are walking in blindness, should there not be some one to discharge this duty and sing praises to God for all? What else can a lame old man as I am do but chant the praise of God? If, indeed, I were a nightingale I should sing as a nightingale, if a swan, as a swan: but as I am a rational creature I must praise God. This is my task, and I do it: and I will not abandon this duty, so long as it is given me; and I invite you all to join in this same song.

1. 40 A rational creature, λογικός, endowed with λόγος and therefore corresponding to the divine nature of things.

69 *Epictetus, Discourses II, viii. 9-14. Will you not then seek the true nature of the good in that, the want of which makes you refuse to predicate good in other things?*

"What do you mean? Are not they too God's works?"

They are, but not his principal works, nor parts of the Divine. But you are a principal work, a fragment of God himself, you have in yourself a part of him. Why then are you ignorant of your high birth? Why do you not know whence you have come? Will you not remember, when you eat, who you are that eat, and whom you are feeding, and the same in your relations with women? When

you take part in society, or training, or conversation, do you not know that it is God you are nourishing and training? You bear God about with you, poor wretch, and know it not. Do you think I speak of some external god of silver or gold? No, you bear him about within you and are unaware that you are defiling him with unclean thoughts and foul actions. If an image of God were present, you would not dare to do any of the things you do; yet when God himself is present within you and sees and hears all things, you are not ashamed of thinking and acting thus: O slow to understand your nature, and estranged from God!

1. 4 *They too*, secondary objects, which show God's providence in that they are equipped with properties that make them serviceable to us; see 68 above.
 1. 6 *A fragment of God himself*, in that there is within you a spark or seed of that universal λόγος which is God.

70 *Epictetus, Discourses* IV, i. 1-23, 128-31. That man is free, who lives as he wishes, who is proof against compulsion and hindrance and violence, whose impulses are untrammelled, who gets what he wills to get and avoids what he wills to avoid.

- 5 Who then would live in error?
 No one.

Who would live deceived, reckless, unjust, intemperate, querulous, abject?

- No one.
 10 No bad man then lives as he would, and so no bad man is free.
 Who would live in a state of distress, fear, envy, pity, failing in the will to get and in the will to avoid?

No one.
 Do we then find any bad man without distress or fear, above
 15 circumstance, free from failure?

None. Then we find none free.

- If a man who has been twice consul hear this, he will forgive you if you add, "But *you* are wise, this does not concern you." But if you tell him the truth, saying, "You are just as much a slave yourself as those who have been thrice sold", what can you expect but
 20 a flogging?

"How can I be a slave?" he says; "my father is free, my mother is free, no one has bought me; nay, I am a senator, and a friend of Caesar, I have been consul and have many slaves."

- 25 In the first place, most excellent senator, perhaps your father too was a slave of the same kind as you, yes and your mother and your grandfather and the whole line of your ancestors. And if really they were ever so free, how does that affect you? What does it

matter if they had a fine spirit, when you have none, if they were
 30 fearless and you are a coward, if they were self-controlled and you are intemperate?

"Nay, what has this to do with being a slave?" he replies.

Does it seem to you slavery to act against your will, under compulsion and without groaning?

- 35 "I grant you that," he says, "but who can compel me except Caesar, who is lord of all?"

Why, then, your own lips confess that you have one master: you must not comfort yourself with the thought that he is, as you say, the common master of all, but realize that you are a slave in a large household. You are just like the people of Nicopolis, who are wont to cry aloud, "By Caesar's fortune, we are free."

However, let us leave Caesar for the moment if you please, but tell me this: Did you never fall in love with any one, with a girl, or a boy, or a slave, or a free man?

- 45 "What has that to do with slavery or freedom?"

Were you never commanded by her you loved to do anything you did not wish? Did you never flatter your precious slave-boy? Did you never kiss his feet? Yet if any one compel you to kiss Caesar's, you count it an outrage, the very extravagance of
 50 tyranny. What is this if not slavery? Did you never go out at night where you did not wish, and spend more than you wished and utter words of lamentation and groaning? Did you put up with being reviled and shut out? If you are ashamed to confess your own story, see what Thrasonides says and does: he had
 55 served in as many campaigns or more perhaps than you and yet, first of all, he has gone out at night, at an hour when Getas does not dare to go, nay, if he were forced by his master to go, he would have made a loud outcry and have gone with lamentations over his cruel slavery, and then, what does he say?

- 60 A worthless girl has made a slave of me,
 Whom never foe subdued.

Poor wretch, to be slave to a paltry girl and a worthless one too! Why do you call yourself free then any more? Why do you boast of your campaigns? Then he asks for a sword, and is angry
 65 with the friend who refuses it out of goodwill, and sends gifts to the girl who hates him, and falls to praying and weeping, and then again when he has a little luck he is exultant. How can we call him free when he has not learnt to give up desire and fear? . . .

Come now and let us review the conclusions we have agreed to.

- 70 He is free, whom none can hinder, the man who can deal with things as he wishes. But the man who can be hindered or compelled

or fettered or driven into anything against his will, is a slave. And who is he whom none can hinder? The man who fixes his aim on nothing that is not his own. And what does "not his own" mean?

- 75 All that it does not lie in our power to have or not to have, or to have of a particular quality or under particular conditions. The body then does not belong to us, its parts do not belong to us, our property does not belong to us. If then you set your heart on one of these as though it were your own, you will pay the penalty
80 deserved by him who desires what does not belong to him. The road that leads to freedom, the only release from slavery is this, to be able to say with your whole soul:

Lead me, O Zeus, and lead me, Destiny,
Whither ordained is by your decree.

- 71 *Marcus Aurelius, To Himself* ii. 1. Say to thyself at daybreak: I shall come across the busybody, the thankless, the bully, the treacherous, the envious, the unneighbourly. All this has befallen them because they know not good from evil. But I, in that I have
5 comprehended the nature of the Good that it is beautiful, and the nature of Evil that it is ugly, and the nature of the wrongdoer himself that it is akin to me, not as partaker of the same blood and seed but of intelligence and a morsel of the Divine, can neither be injured by any of them—for no one can involve me in
10 what is debasing—nor can I be wroth with my kinsman and hate him. For we have come into being for co-operation, as have the feet, the hands, the eyelids, the rows of upper and lower teeth. Therefore to thwart one another is against Nature; and we do thwart one another by shewing resentment and aversion.

1. i. *Say to thyself at daybreak.* Marcus's meditations (addressed to himself) are characteristically full of counsels for the discipline and culture of the moral life.

1. 9. *No one can involve me in what is debasing:* that is, against my will. Others may injure my body, but I only can debase myself.

- 72 *Marcus Aurelius, To Himself* iii. 7. Prize not anything as being to thine interest that shall ever force thee to break thy troth, to surrender thine honour, to hate, suspect, or curse any one, to play the hypocrite, to lust after anything that needs walls and curtains.
5 For he that has chosen before all else his own intelligence and good "genius", and to be a devotee of its supreme worth, does not strike a tragic attitude or whine, nor will he ask for either a wilderness or a concourse of men; above all he will live neither chasing anything nor shunning it. And he reckons not at all whether
10 he is to have his soul imprisoned in his body for a longer or a

shorter span of time, for even if he must take his departure at once, he will go as willingly as if he were to discharge any other function that can be discharged with decency and orderliness, making sure through life of this one thing, that his thoughts
15 should not in any case assume a character out of keeping with a rational and civic creature.

1. 16 *A rational and civic creature*, νοερὸν καὶ πολιτικὸν ζῷον. That man is, or should be, a creature of intelligence (νοῦς) is of course common to all the Stoics; that Marcus insists upon his social obligations is not indeed peculiar to but is characteristic of him. Cf. 74f. below.

- 73 *Marcus Aurelius, To Himself* iv. 7. Efface the opinion, *I am harmed*, and at once the feeling of being harmed disappears; efface the feeling, and the harm disappears at once.

- 74 *Marcus Aurelius, To Himself* vi. 54. That which is not in the interests of the hive cannot be in the interests of the bee.

- 75 *Marcus Aurelius, To Himself* viii. 34. Thou hast seen a hand cut off or a foot, or a head severed from the trunk, and lying at some distance from the rest of the body. Just so does the man treat himself, as far as he may, who wills not what befalls and severs himself
5 from mankind or acts unsocially. Say thou hast been torn away in some sort from the unity of Nature; for by the law of thy birth thou wast a part; but now thou hast cut thyself off. Yet here comes in that exquisite provision, that thou canst return again to thy unity. To no other part has God granted this, to come together
10 again, when once separated and cleft asunder. Aye, behold his goodness, wherewith he hath glorified man! For he hath let it rest with a man that he be never rent away from the Whole, and if he do rend himself away, to return again and grow onto the rest and take up his position again as part.

- 76 *Marcus Aurelius, To Himself* xii. 35f. Not even death can bring terror to him who regards that alone as good which comes in due season, and to whom it is all one whether his acts in obedience to right reason are few or many, and a matter of indifference whether he look upon the world for a longer or a shorter time.

Man, thou hast been a citizen in this World-City, what matters it to thee if for five years or a hundred? For under its laws equal treatment is meted out to all. What hardship then is there in being
10 banished from the city, not by a tyrant or an unjust judge but by

Nature who settled thee in it? So might a praetor who commissions a comic actor, dismiss him from the stage. *But I have not played my five acts, but only three.* Very possibly, but in life three acts count as a full play. For he, that is responsible for thy composition
 15 originally and thy dissolution now, decides when it is complete. But thou art responsible for neither. Depart then with a good grace, for he that dismisses thee is gracious.

1. 1 *Not even death . . .* These are the last words of Marcus's book.

1. 7 *A citizen in this World-City.* Since all men were related by their common participation in logos it was more reasonable (according to the Stoics) to think of oneself as a citizen of the world than of any single state. The relationship especially between the wise and good cuts across all frontiers.

E. Epicurus

Stoics and Epicureans resembled one another more closely than either party would allow. Both saw that in a chaotic world the only way to peace was the disciplining of desire. Epicurus (c. 342–270 B.C.), though often called an atheist, did not deny the existence of gods, but taught that as they are beings who themselves enjoy continual bliss they will never cause harm or suffering to men; there is nothing to fear from them, but neither can they be placated or cajoled—if they listened to all the prayers men offer the whole race would come to an end, so foolish and contradictory are the petitions they would hear. Suffering does come to men, but it can be endured, as Epicurus himself had proved, not merely with “Stoicism” but with happiness. Severe pains are short; lasting pains are rarely severe. Moreover, pains can never hurt us if our minds are abstracted from them. Pleasure (Epicurus does not mean sensual or individualist pleasure) is the chief good; and it can be attained by those who seek it wisely. In Physics, Epicurus taught an atomic system. Lucretius, who is quoted here, was a Roman Epicurean (c. 99–55 B.C.) who found, as many did, in the teaching of Epicurus so great a relief from fear and distress that he could express it only in the language of religion; Epicurus was a Saviour—from religion.

77 *Lucretius, On the Nature of Things* i. 62–79.

When Man's life upon earth in base dismay,
 Crushed by the burthen of Religion, lay,
 Whose face, from all the regions of the sky,
 Hung, glaring hate upon mortality,
 5 First one Greek man against her dared to raise

His eyes, against her strive through all his days;
 Him noise of gods nor lightnings nor the roar
 Of raging heaven subdued, but pricked the more
 His spirit's valiance, till he longed the Gate
 10 To burst of this low prison of man's fate.
 And thus the living ardour of his mind
 Conquered, and clove its way; he passed behind
 The world's last flaming wall, and through the whole
 Of space uncharted ranged his mind and soul.
 15 Whence, conquering, he returned to make Man see
 At last what can, what cannot, come to be;
 By what law to each Thing its power hath been
 Assigned, and what deep boundary set between;
 Till underfoot is tamed religion trod,
 20 And, by his victory, Man ascends to God.

1. 2 *The burthen of Religion.* Religion consisted in the multifarious rites, prayers, and sacrifices necessary to propitiate the gods and ensure their favour.

78 *Epicurus, Epistle to Menoeceus* 123ff., 127b–132. The things which I used unceasingly to commend to you, these do and practise, considering them to be the first principles of the good life. First of all believe that god is a being immortal and blessed, even
 5 as the common idea of a god is engraved on men's minds, and do not assign to him anything alien to his immortality or ill-suited to his blessedness: but believe about him everything that can uphold his blessedness and immortality. For gods there are, since the knowledge of them is by clear vision. But they are not such as
 10 the many believe them to be: for indeed they do not consistently represent them as they believe them to be. And the impious man is not he who denies the gods of the many, but he who attaches to the gods the beliefs of the many. For the statements of the many about the gods are not conceptions derived from sensation, but
 15 false suppositions, according to which the greatest misfortunes befall the wicked and the greatest blessings [the good] by the gift of the gods. For men being accustomed always to their own virtues welcome those like themselves, but regard all that is not of their nature as alien.

20 Become accustomed to the belief that death is nothing to us. For all good and evil consists in sensation, but death is deprivation of sensation. And therefore a right understanding that death is nothing to us makes the mortality of life enjoyable, not because it adds to it an infinite span of time, but because it takes away the craving for
 25 immortality. For there is nothing terrible in life for the man who

has truly comprehended that there is nothing terrible in not living. So that the man speaks but idly who says that he fears death not because it will be painful when it comes, but because it is painful in anticipation. For that which gives no trouble when it comes, is
 30 but an empty pain in anticipation. So death, the most terrifying of ills, is nothing to us, since so long as we exist, death is not with us; but when death comes, then we do not exist. It does not then concern either the living or the dead, since for the former it is not, and the latter are no more. . . .

35 We must consider that of desires some are natural, others vain, and of the natural some are necessary and others merely natural; and of the necessary some are necessary for happiness, others for the repose of the body, and others for very life. The right understanding of these facts enables us to refer all choice and avoidance to the
 40 health of the body and [the soul's] freedom from disturbance, since this is the aim of the life of blessedness. For it is to obtain this end that we always act, namely, to avoid pain and fear. And when this is once secured for us, all the tempest of the soul is dispersed, since the living creature has not to wander as though in search of
 45 something that is missing, and to look for some other thing by which he can fulfil the good of the soul and the good of the body. For it is then that we have need of pleasure, when we feel pain owing to the absence of pleasure; [but when we do not feel pain], we no longer need pleasure. And for this cause we call pleasure the
 50 beginning and end of the blessed life. For we recognize pleasure as the first good innate in us, and from pleasure we begin every act of choice and avoidance, and to pleasure we return again, using the feeling as the standard by which we judge every good.

And since pleasure is the first good and natural to us, for this
 55 reason we do not choose every pleasure, but sometimes we pass over many pleasures, when greater discomfort accrues to us as the result of them: and similarly we think many pains better than pleasures, since a greater pleasure comes to us when we have endured pains for a long time. Every pleasure then because of its natural
 60 kinship to us is good, yet not every pleasure is to be chosen: even as every pain also is an evil, yet not all are always of a nature to be avoided. Yet by a scale of comparison and by the consideration of advantages and disadvantages we must form our judgement on all these matters. For the good on certain occasions we treat as bad,
 65 and conversely the bad as good.

And again independence of desire we think a great good—not that we may at all times enjoy but a few things, but that, if we do not possess many, we may enjoy the few in the genuine persuasion

that those have the sweetest pleasure in luxury who least need it, and that all that is natural is easy to be obtained, but that which is
 70 superfluous is hard. And so plain savours bring us a pleasure equal to a luxurious diet, when all the pain due to want is removed; and bread and water produce the highest pleasure, when one who needs them puts them to his lips. To grow accustomed therefore to
 75 simple and not luxurious diet gives us health to the full, and makes a man alert for the needful employments of life, and when after long intervals we approach luxuries disposes us better towards them, and fits us to be fearless of fortune.

When, therefore, we maintain that pleasure is the end, we do not
 80 mean the pleasures of profligates and those that consist in sensuality, as is supposed by some who are either ignorant or disagree with us or do not understand, but freedom from pain in the body and from trouble in the mind. For it is not continuous drinkings and revellings, nor the satisfaction of lusts, nor the enjoyment of
 85 fish and other luxuries of the wealthy table, which produce a pleasant life, but sober reasoning, searching out the motives for all choice and avoidance, and banishing mere opinions, to which are due the greatest disturbance of the spirit.

1. 15 *The greatest misfortunes . . . the greatest blessings.* On the contrary, there is nothing either to hope or to fear from the gods. By recognizing what is necessary and what is not man is delivered from the chains of destiny (cf. pp. 61f. (59)).

40 *Freedom from disturbance, ἀταραξία, the Epicurean goal.*

1. 83 *For it is not . . .* The common modern use of the adjective "Epicurean" is a slander upon Epicurus.

F. The Philosophic Missionary

In the age of the New Testament philosophy was not exclusively the affair of the study and university. It was (see above, pp. 54, 66-72) essentially practical, and was intended to be practised. The teachers of philosophy saw their own beliefs as the needed cure for men's ills and proceeded to offer them to the public (cf. *Corpus Hermeticum* i. 27, pp. 88f. (89)). The philosopher became a street-corner orator, and the Cynics in particular preached their "gospel" to all who would listen, and it was often delivered—and received—less as a reasoned system of beliefs about the universe than as a divine revelation.

79 *Epictetus, Discourses* III, xxii. 19-26. First then you must make your Governing Principle pure, and hold fast this rule of life,

"Henceforth my mind is the material I have to work on, as the carpenter has his timber and the shoemaker his leather: my business is to deal with my impressions aright. My wretched body is nothing to me, its parts are nothing to me. Death? Let it come when it will, whether to my whole body or to a part of it. Exile? Can one be sent into exile beyond the Universe? One cannot. Wherever I go, there is the sun, there is the moon, there are the stars, dreams, auguries, conversation with the gods."

The true Cynic when he has ordered himself thus cannot be satisfied with this: he must know that he is sent as a messenger from God to men concerning things good and evil, to show them that they have gone astray and are seeking the true nature of good and evil where it is not to be found, and take no thought where it really is: he must realize, in the words of Diogenes when brought before Philip after the battle of Chaeronea, that he is sent "to reconnoitre". For indeed the Cynic has to discover what things are friendly to men and what are hostile: and when he has accurately made his observations he must return and report the truth, not driven by fear to point out enemies where there are none, nor in any other way disturbed or confounded by his impressions.

He must then be able, if chance so offer, to come forward on the tragic stage, and with a loud voice utter the words of Socrates: "Oh race of men, whither are ye hurrying? What are you doing, miserable creatures? You wander up and down like blind folk: you have left the true path and go away on a vain errand, you seek peace and happiness elsewhere, where it is not to be found, and believe not when another shows the way."

1. 17 To *reconnoitre*, as a spy (κατάσκοπος). The philosopher discovers, for example, that there is nothing to fear in death, and then communicates his knowledge to the main army of men.

80 *Philostratus, Life of Apollonius* i. 17. When a certain quibbler asked him, why he asked no questions of him, he replied: "Because I asked questions when I was a stripling; and it is not my business to ask questions now, but to teach people what I have discovered." "How then," the other asked him afresh, "O Apollonius, should the sage converse?" "Like a law-giver," he replied, "for it is the duty of the law-giver to deliver to the many the instructions of whose truth he has persuaded himself." This was the line he pursued during his stay in Antioch, and he converted to himself the most unrefined people.

1. 1 A certain quibbler asked him, that is, Apollonius. Apollonius of Tyana lived through most of the first Christian century. The *Life* by Philostratus,

published some time after A.D. 217, contains legendary material but probably conveys a not altogether false impression of this very impressive Pythagorean philosopher, who travelled extensively, worked miracles, and taught everywhere.

81 *Philostratus, Life of Apollonius* iv. 20. Now while he was discussing the question of libations, there chanced to be present in his audience a young dandy who bore so evil a reputation for licentiousness, that his conduct had once been the subject of coarse street-corner songs. His home was Corcyra, and he traced his pedigree to Alcinous the Phaeacian who entertained Odysseus. Apollonius then was talking about libations, and was urging them not to drink out of a particular cup, but to reserve it for the gods, without ever touching it or drinking out of it. But when he also urged them to have handles on the cup, and to pour the libation over the handle, because that is the part of the cup at which men are least likely to drink, the youth burst out into loud and coarse laughter, and quite drowned his voice. Then Apollonius looked up at him and said: "It is not yourself that perpetrates this insult, but the demon, who drives you on without your knowing it." And in fact the youth was, without knowing it, possessed by a devil; for he would laugh at things that no one else laughed at, and then he would fall to weeping for no reason at all, and he would talk and sing to himself. Now most people thought that it was the boisterous humour of youth which led him into such excesses; but he was really the mouthpiece of a devil, though it only seemed a drunken frolic in which on that occasion he was indulging. Now when Apollonius gazed on him, the ghost in him began to utter cries of fear and rage, such as one hears from people who are being branded or racked; and the ghost swore that he would leave the young man alone and never take possession of any man again. But Apollonius addressed him with anger, as a master might a shifty, rascally, and shameless slave and so on, and he ordered him to quit the young man and show by a visible sign that he had done so. "I will throw down yonder statue," said the devil, and pointed to one of the images which was in the king's portico, for there it was that the scene took place. But when the statue began by moving gently, and then fell down, it would defy anyone to describe the hubbub which arose thereat and the way they clapped their hands with wonder. But the young man rubbed his eyes as though he had just woke up, and he looked towards the rays of the sun, and won the consideration of all who now had turned their attention to him; for he no longer showed himself licentious, nor did he stare madly about, but he had returned to his own self, as thoroughly as if he

- 40 had been treated with drugs; and he gave up his dainty dress and summery garments and the rest of his sybaritic way of life, and he fell in love with the austerity of philosophers, and donned their cloak, and stripping off his old self modelled his life in future upon that of Apollonius.
1. 41 *He fell in love with the austerity of philosophers.* The similarity between this narrative of exorcism and conversion and some of the New Testament stories appears in several places.
- 82 *Philostratus, Life of Apollonius* v. 24. Such were his experiences in Rhodes, and others ensued in Alexandria, as soon as his voyage ended there. Even before he arrived Alexandria was in love with him, and its inhabitants longed to see Apollonius as one friend
 5 longs for another; and as the people of Upper Egypt are intensely religious they too prayed him to visit their several societies. For owing to the fact that so many come hither and mix with us from Egypt, while an equal number pass hence to visit Egypt, Apollonius was already celebrated among them and
 10 the ears of the Egyptians were literally pricked up to hear him. It is no exaggeration to say that, as he advanced from the ship into the city, they gazed upon him as if he was a god, and made way for him in the alleys, as they would for priests carrying the sacraments. As he was being thus escorted with more pomp than if he
 15 had been a governor of the country, he met twelve men who were being led to execution on the charge of being bandits; he looked at them and said: "They are not all guilty, for this one," and he gave his name, "has been falsely accused or he would not be going with you." And to the executioners by whom they were being led, he
 20 said: "I order you to relax your pace and bring them to the ditch a little more leisurely, and to put this one to death last of all, for he is guiltless of the charge; but you would anyhow act with more piety, if you spared them for a brief portion of the day, since it were better not to slay them at all." And withal he dwelt upon this
 25 theme at what was for him unusual length. And the reason for his doing so was immediately shown; for when eight of them had had their heads cut off, a man on horseback rode up to the ditch, and shouted: "Spare Pharion; for", he added, "he is no robber, but he gave false evidence against himself from fear of being racked, and
 30 others of them in their examination under torture have acknowledged that he is guiltless." I need not describe the exultation of Egypt, nor how the people, who were anyhow ready to admire him, applauded him for this action.

- 83 *Apollonius of Tyana, Epistle* iii. You have visited the countries that lie between me and Italy, beginning from Syria, parading yourself in the so-called royal cities. And you had a philosopher's doublet all the time, and a long white beard, but besides that
 5 nothing. And now how comes it that you are returning by sea with a full cargo of silver, of gold, of vases of all sorts, of embroidered raiment, of every other sort of ornament, not to mention overweening pride, and boasting and unhappiness? What cargo is this, and what the purport of these strange purchases?
 10 Zeno never purchased but dried fruits.
- 1 *You, one Euphrates, who for the sake of gain had acted as a travelling philosopher.*

official information as was available; he was the son-in-law of Julius Agricola, who was governor of Britain from AD 80 to 84. If Pilate did send a report to Rome, Tacitus was more likely to know of it than most writers; but his language is too summary to make any such inference certain. One point is worth noting, however: apart from Jewish and Christian writers, Tacitus is the one and only ancient author to mention Pilate. It may surely be accounted one of the ironies of history that the only mention Pilate receives from a Roman historian is in connection with the part he played in the execution of Jesus!¹

The Great Fire of Rome is also mentioned by Suetonius, who about AD 120 wrote the lives of the first twelve Cæsars, from Julius Cæsar onwards. In his *Life of Nero* (xvi. 2) he says:

'Punishment was inflicted on the Christians, a class of men addicted to a novel and mischievous superstition.'

Another possible reference to Christianity occurs in his *Life of Claudius* (xxv. 4), of whom he says:

'As the Jews were making constant disturbances at the instigation of Chrestus, he expelled them from Rome.'

It is not certain who this Chrestus was; but it is most likely that the strife among the Roman Jews at that time was due to the recent introduction of Christianity into Jewish circles in Rome, and that Suetonius, finding some record of Jewish quarrelling over one Chrestus (a variant spelling of Christus in Gentile circles), inferred wrongly that this person was actually in Rome in the time of Claudius. However that may be, this statement has another claim on our interest, for we read in Acts xviii. 1 f. that when Paul came to Corinth (probably in AD 50) he found there a man named Aquila, with his wife Priscilla, lately come from Rome, for Claudius had commanded all Jews to depart from Rome. This couple played a distinguished part in early Christian history; they may well have been foundation members of the church in Rome.

¹ Tacitus has a further reference to Christianity in a fragment of his *Histories*, dealing with the burning of the Jerusalem temple in AD 70, preserved by Sulpicius Severus (*Chron.* ii. 30. 6).

A further point of contact between Suetonius' *Life of Claudius* and Acts is the statement in the former (xviii. 2) that Claudius' reign was marked by 'constant unfruitful seasons' (*assiduæ sterilitates*), which reminds us of the prophecy of Agabus in Acts xi. 28, 'that there should be great dearth throughout all the world; which came to pass in the days of Claudius.'

In AD 112, C. Plinius Secundus (Pliny the Younger), governor of Bithynia in Asia Minor, wrote a letter to the Emperor Trajan, asking his advice on how to deal with the troublesome sect of Christians, who were embarrassingly numerous in his province. According to evidence he had secured by examining some of them under torture,

'they were in the habit of meeting on a certain fixed day before it was light, when they sang an anthem to Christ as God, and bound themselves by a solemn oath (*sacramentum*) not to commit any wicked deed, but to abstain from all fraud, theft and adultery, never to break their word, or deny a trust when called upon to honour it; after which it was their custom to separate, and then meet again to partake of food, but food of an ordinary and innocent kind.'¹

Whatever else may be thought of the evidence from early Jewish and Gentile writers, as summarized in this chapter and the preceding one, it does at least establish, for those who refuse the witness of Christian writings, the historical character of Jesus Himself. Some writers may toy with the fancy of a 'Christ-myth', but they do not do so on the ground of historical evidence. The historicity of Christ is as axiomatic for an unbiased historian as the historicity of Julius Cæsar. It is not historians who propagate the 'Christ-myth' theories.²

The earliest propagators of Christianity welcomed the fullest examination of the credentials of their message. The events which they proclaimed were, as Paul said to

¹ *Epistles* x. 96. The last words of the quotation allude to the charge of ritual murder, which was brought in antiquity against Jews (cf. Josephus, *Against Apion* ii. 8) and Christians (cf. Tertullian, *Apology*, 7, etc.).

² For brief examinations of 'Christ-myth' theories see H. G. Wood, *Did Christ Really Live?* (1938); A. D. Howell Smith, *Jesus not a Myth* (1942).

King Agrippa, not done in a corner, and were well able to bear all the light that could be thrown on them. The spirit of these early Christians ought to animate their modern descendants. For by an acquaintance with the relevant evidence they will not only be able to give to everyone who asks them a reason for the hope that is in them, but they themselves, like Theophilus, will thus know more accurately how secure is the basis of the faith which they have been taught.

Philo + Galat. 3:1-10
P. 43

6 THE NEW TESTAMENT DOCUMENTS

to the purely historical plane; theology insists on breaking in. But that is as it should be; history and theology are inextricably intertwined in the gospel of our salvation, which owes its eternal and universal validity to certain events which happened in Palestine when Tiberius ruled the Roman Empire.

I welcome the opportunity to give the book a thorough revision (not thorough enough, some of my friends may think); and in sending it forth afresh I continue to dedicate it to those university and college students throughout the world who, singly or in groups, maintain among their colleagues the apostolic witness to Jesus Christ our Lord.

F. F. B.

April 1959.

CHAPTER I

DOES IT MATTER?

DOES it matter whether the New Testament documents are reliable or not? Is it so very important that we should be able to accept them as truly historical records? Some people will very confidently return a negative answer to both these questions. The fundamental principles of Christianity, they say, are laid down in the Sermon on the Mount and elsewhere in the New Testament; their validity is not affected by the truth or falsehood of the narrative framework in which they are set. Indeed, it may be that we know nothing certain about the Teacher into whose mouth they are put; the story of Jesus as it has come down to us may be myth or legend, but the teaching ascribed to Him—whether He was actually responsible for it or not—has a value all its own, and a man who accepts and follows that teaching can be a true Christian even if he believes that Christ never lived at all.

This argument sounds plausible, and it may be applicable to some religions. It might be held, for example, that the ethics of Confucianism have an independent value quite apart from the story of the life of Confucius himself, just as the philosophy of Plato must be considered on its own merits, quite apart from the traditions that have come down to us about the life of Plato and the question of the extent of his indebtedness to Socrates. But the argument can be applied to the New Testament only if we ignore the real essence of Christianity. For the Christian gospel is not primarily a code of ethics or a metaphysical system; it is first and foremost good news, and as such it was proclaimed by its earliest preachers. True, they called Christianity 'The Way'¹ and 'The Life';² but Christianity as a way of life depends upon the

¹ Cf. Acts ix. 2, xix. 9, 23, xxii. 4, xxiv. 14, 22.

² Cf. Acts v. 20.

acceptance of Christianity as good news. And this good news is intimately bound up with the historical order, for it tells how for the world's redemption God entered into history, the eternal came into time, the kingdom of heaven invaded the realm of earth, in the great events of the incarnation, crucifixion, and resurrection of Jesus the Christ. The first recorded words of our Lord's public preaching in Galilee are: 'The time is fulfilled, and the kingdom of God has drawn near; repent and believe the good news.'¹

That Christianity has its roots in history is emphasized in the Church's earliest creeds, which fix the supreme revelation of God at a particular point in time, when 'Jesus Christ, His only Son our Lord . . . suffered under Pontius Pilate'. This historical 'once-for-all-ness' of Christianity, which distinguishes it from those religious and philosophical systems which are not specially related to any particular time, makes the reliability of the writings which purport to record this revelation a question of first-rate importance.

It may be replied that while admittedly the truth of the Christian faith is bound up closely with the historicity of the New Testament, the question of the historicity of this record is of little importance for those who on other grounds deny the truth of Christianity. The Christian might answer that the historicity of the New Testament and the truth of Christianity do not become less vitally important for mankind by being ignored or denied. But the truth of the New Testament documents is also a very important question on purely historical grounds. The words of the historian Lecky, who was no believer in revealed religion, have often been quoted:

'The character of Jesus has not only been the highest pattern of virtue, but the strongest incentive to its practice, and has exerted so deep an influence, that it may be truly said, that the simple record of three short years of active life has done more to regenerate and to soften mankind, than all the disquisitions of philosophers and than all the exhortations of moralists.'²

¹ See Mk. i. 15.

² W. E. H. Lecky, *History of European Morals*, ii (1869), p. 88.

But the character of Jesus can be known only from the New Testament records; the influence of His character is therefore tantamount to the influence of the New Testament records. Would it not, then, be paradoxical if the records which, on the testimony of a rationalist historian, produced such results, were devoid of historical truth? This, of course, does not in itself prove the historicity of these records, for history is full of paradoxes, but it does afford an additional reason for seriously investigating the trustworthiness of records which have had so marked an influence on human history. Whether our approach is theological or historical, it does matter whether the New Testament documents are reliable or not.¹

¹ It is, perhaps, not superfluous to remark that, before going on to consider the trustworthiness of the New Testament writings, it would be a good idea to read them!

very simple devices, of the difficulties of the traditional text, while it preserves (or even enhances) the worth of the passage as a historical document. The flavour of contempt is a little more marked as a result of the additions; and the closing reference to 'the tribe of Christians' is not inconsonant with a hope that though they have not yet died out, they soon may.

We have therefore very good reason for believing that Josephus did make reference to Jesus, bearing witness to (a) His date, (b) His reputation as a wonder-worker, (c) His being the brother of James, (d) His crucifixion under Pilate at the information of the Jewish rulers, (e) His messianic claim, (f) His being the founder of 'the tribe of Christians', and probably (g) the belief in His rising from the dead.

CHAPTER X

THE EVIDENCE OF
EARLY GENTILE WRITERS

SO much, then, for the information we can gather from early Jewish writings; we turn now to the Gentiles.

The first Gentile writer who concerns us seems to be one called Thallus, who about AD 52 wrote a work tracing the history of Greece and its relations with Asia from the Trojan War to his own day.¹ He has been identified with a Samaritan of that name, who is mentioned by Josephus (*Ant.* xviii. 6. 4) as being a freedman of the Emperor Tiberius. Now Julius Africanus, a Christian writer on chronology about AD 221, who knew the writings of Thallus, says when discussing the darkness which fell upon the land during the crucifixion of Christ: 'Thallus, in the third book of his histories, explains away this darkness as an eclipse of the sun—unreasonably, as it seems to me' (unreasonably, of course, because a solar eclipse could not take place at the time of the full moon, and it was at the season of the Paschal full moon that Christ died).²

From this reference in Julius Africanus it has been inferred (a) that the gospel tradition, or at least the traditional story of the passion, was known in Rome in non-Christian circles towards the middle of the first century; and (b) that the enemies of Christianity tried to refute this Christian tradition by giving a naturalistic interpretation to the facts which it reported.³

But the writings of Thallus have disappeared; we know them only in fragments cited by later writers.

¹ The extant fragments of this work are collected in C. Müller's *Fragmenta Historicorum Graecorum* iii, 517 ff., and in F. Jacoby, *Die Fragmente der griechischen Historiker*, II, B (Berlin, 1929), § 256.

² In the fourth-century 'Acts of Pilate' (xi. 2) a similar explanation of the darkness is given by the Jews.

³ Cf. M. Goguel, *Life of Jesus*, p. 93.

Apart from him, no certain reference is made to Christianity in any extant non-Christian Gentile writing of the first century. There is, indeed, in the British Museum an interesting manuscript preserving the text of a letter written some time later than AD 73, but how much later we cannot be sure. This letter was sent by a Syrian named Mara Bar-Serapion to his son Serapion. Mara Bar-Serapion was in prison at the time, but he wrote to encourage his son in the pursuit of wisdom, and pointed out that those who persecuted wise men were overtaken by misfortune. He instances the deaths of Socrates, Pythagoras and Christ:

'What advantage did the Athenians gain from putting Socrates to death? Famine and plague came upon them as a judgment for their crime. What advantage did the men of Samos gain from burning Pythagoras? In a moment their land was covered with sand. What advantage did the Jews gain from executing their wise King? It was just after that that their kingdom was abolished. God justly avenged these three wise men: the Athenians died of hunger; the Samians were overwhelmed by the sea; the Jews, ruined and driven from their land, live in complete dispersion. But Socrates did not die for good; he lived on in the teaching of Plato. Pythagoras did not die for good; he lived on in the statue of Hera. Nor did the wise King die for good; He lived on in the teaching which He had given.'

This writer can scarcely have been a Christian, or he would have said that Christ lived on by being raised from the dead. He was more probably a Gentile philosopher, who led the way in what later became a commonplace—the placing of Christ on a comparable footing with the great sages of antiquity.

The reason for the paucity of references to Christianity in first-century classical literature is not far to seek. From the standpoint of imperial Rome, Christianity in the first hundred years of its existence was an obscure, disreputable, vulgar oriental superstition, and if it found its way into official records at all these would most likely be the police records, which (in common with many other first-century documents that we should like to see) have disappeared.¹

¹ The 'foreign superstition' with which, according to Tacitus

Justin and Tertullian¹ believed that the record of the census of Luke ii. 1, including the registration of Joseph and Mary, would be found in the official archives of the reign of Augustus, and they referred their readers who wished to be reassured of the facts of our Lord's birth to these archives. This need not mean that they themselves had consulted the archives, but simply that they were quite sure that the records were preserved in them.

We should especially like to know if Pilate sent home to Rome any report of the trial and execution of Jesus, and, if so, what it contained. But it is not certain that he must have done so; and if he did, it has disappeared beyond trace.

Certainly some ancient writers believed that Pilate did send in such a report, but there is no evidence that any of them had any real knowledge of it. About AD 150 Justin Martyr, addressing his *Defence of Christianity* to the Emperor Antoninus Pius, referred him to Pilate's report, which Justin supposed must be preserved in the imperial archives. 'But the words, "They pierced my hands and my feet,"' he says, 'are a description of the nails that were fixed in His hands and His feet on the cross; and after He was crucified, those who crucified Him cast lots for His garments, and divided them among themselves; and that these things were so, you may learn from the "Acts" which were recorded under Pontius Pilate.'² Later he says: 'That He performed these miracles you may easily be satisfied from the "Acts" of Pontius Pilate.'³

Then Tertullian, the great jurist-theologian of

(*Annals* xiii. 32), Pomponia Græcina, the wife of Aulus Plautius, the conqueror of Britain, was charged in AD 57, was probably Christianity. Christianity, too, seems to have been the crime for which the Emperor Domitian had his cousin Flavius Clemens executed and the latter's wife Flavia Domitilla banished, AD 95 (Suetonius, *Life of Domitian* xv. 1; Dio Cassius, *History* lxxvii. 14). When the accused were distinguished enough, the police records became part of the stuff of history. The probability that both Pomponia and Flavia Domitilla were Christians is supported by the evidence of early Christian cemeteries in Rome. Cf. F. F. Bruce, *The Spreading Flame*, pp. 437 f., 162 ff.

¹ Justin, *Apol.* i. 34; Tert., *adv. Marc.* iv. 7, 19.

² *Apol.* i. 35.

³ *Apol.* i. 48.

Carthage, addressing his *Defence of Christianity* to the Roman authorities in the province of Africa about AD 197, says: 'Tiberius, in whose time the Christian name first made its appearance in the world, laid before the Senate tidings from Syria Palestina which had revealed to him the truth of the divinity there manifested, and supported the motion by his own vote to begin with. The Senate rejected it because it had not itself given its approval. Caesar held to his own opinion and threatened danger to the accusers of the Christians.'¹

It would no doubt be pleasant if we could believe this story of Tertullian, which he manifestly believed to be true; but a story so inherently improbable and inconsistent with what we know of Tiberius, related nearly 170 years after the event, does not commend itself to a historian's judgment.

When the influence of Christianity was increasing rapidly in the Empire, one of the last pagan emperors, Maximin II, two years before the Edict of Milan, attempted to bring Christianity into disrepute by publishing what he alleged to be the true 'Acts of Pilate', representing the origins of Christianity in an unsavoury guise. These 'Acts', which were full of outrageous assertions about Jesus, had to be read and memorized by school-children. They were manifestly forged, as Eusebius the historian pointed out at the time;² among other things, their dating was quite wrong, as they placed the death of Jesus in the seventh year of Tiberius (AD 20), whereas the testimony of Josephus³ is plain that Pilate did not become procurator of Judæa till Tiberius' twelfth year (not to mention the evidence of Luke iii. 1, according to which John the Baptist began to preach in the fifteenth year of Tiberius). We do not know in detail what these alleged 'Acts' contained, as they were naturally suppressed on Constantine's accession to power; but we may surmise that they had some affinity with the *Toledoth Yeshu*, an anti-Christian compilation popular in some Jewish circles in mediaeval times.⁴

Later in the fourth century another forged set of

¹ *Apol.* v. 2. ² Eusebius, *Hist. Eccl.* i. 9. ³ *Antiquities* xviii. 2. 2.

⁴ Cf. Klausner, *Jesus of Nazareth*, pp. 47 ff.

'Acts of Pilate' appeared, this time from the Christian side, and as devoid of genuineness as Maximin's, to which they were perhaps intended as a counterblast. They are still extant, and consist of alleged memorials of the trial, passion, and resurrection of Christ, recorded by Nicodemus and deposited with Pilate. (They are also known as the 'Gospel of Nicodemus'.) A translation of them is given in M. R. James' *Apocryphal New Testament*, pp. 94 ff., and they have a literary interest of their own, which does not concern us here.

The greatest Roman historian in the days of the Empire was Cornelius Tacitus, who was born between AD 52 and 54 and wrote the history of Rome under the emperors. About the age of sixty, when writing the history of the reign of Nero (AD 54-68), he described the great fire which ravaged Rome in AD 64 and told how it was widely rumoured that Nero had instigated the fire, in order to gain greater glory for himself by rebuilding the city. He goes on:

'Therefore, to scotch the rumour, Nero substituted as culprits, and punished with the utmost refinements of cruelty, a class of men, loathed for their vices, whom the crowd styled Christians. Christus, from whom they got their name, had been executed by sentence of the procurator Pontius Pilate when Tiberius was emperor; and the pernicious superstition was checked for a short time, only to break out afresh, not only in Judæa, the home of the plague, but in Rome itself, where all the horrible and shameful things in the world collect and find a home.'¹

This account does not strike one as having been derived from Christian sources nor yet from Jewish informants, for the latter would not have referred to Jesus as Christus. For the pagan Tacitus, Christus was simply a proper name; for the Jews, as for the first Christians, it was not a name but a title, the Greek equivalent of the Semitic *Messiah* ('Anointed'). The Christians called Him Christus, because they believed He was the promised Messiah; the Jews, who did not believe so, would not have given Him that honoured title. Tacitus was in a position to have access to such

¹ *Annals* xv. 44.

THE CONFLICT MANAGEMENT SURVEY

CONFLICT DEFINED: *As you work your way through this survey, it may prove helpful to have in mind what is meant by the term "conflict." The term is broadly applied in the present context and may be used in describing the feeling tones or climate that characterize a particular encounter or it may denote outright warfare. In general, conflict may be said to exist whenever there are important differences between people, groups, or nations which, should they persist and remain unresolved, serve to keep the parties involved apart in some way. The holding of different values may create the potential for conflict. Being motivated by different objectives or desiring the same goal when it appears that there is enough for only one party may set conflict dynamics in motion. Ideological, philosophical, and strategic orientations which differ may also lead to conflict. Thus, conflict is defined here as essentially the circumstances--both emotional and substantive--which can be brought about by the presence of differences between parties who are, for whatever reason, in forced contact with one another. The following survey is general in its application of the term and in the parties it describes as involved in conflict. Whether you are a parent, a labor or management representative, a husband or wife, young or old, or public or private person, the situations described herein should have meaning for you. Conflict is a natural part of the human condition; and the manner in which one responds to and manages its dynamics may often determine the success of his enterprise.*

A WORD ABOUT THE CONFLICT MANAGEMENT SURVEY

The Conflict Management Survey has been designed to give individuals *information about themselves* regarding their characteristic approaches to the management of conflict. Such information may serve to reinforce existing preferences, or it may call attention to areas of needed change. In either event, the data from the survey should be helpful to the individual in coming to know more about himself and his behaviors along a critical dimension.

SURVEY FORMAT

The survey is broken down into four major categories appropriate to conflict issues. Each category is, in effect, a context within which conflict may occur. Thus, the categories range from intrapersonal to intergroup relations. Under each category, you will find a number of conflict situations or issues described; there are three such situations for each category. For each conflict dilemma presented, you will find five alternative ways of handling the situation described. These will be commonly employed techniques, but each of the five will differ in significant ways from each of the others. It will be your preference for using each of the five alternatives that will determine your scores on the Conflict Management Survey. The instructions below detail how you will be asked to respond to each situation and its listed alternative solutions.

Instructions: There are no "right" or "wrong" answers to this survey. Rather, the response which is *most characteristic* of your practices is the best answer. While it is probably possible to identify more acceptable or desirable alternatives in the survey, any attempt to do this when it does not reflect your real practices will simply result in invalid data and defeat the purpose of the survey, that of giving you worthwhile information about yourself.

Read all five alternatives for each conflict situation in an attempt to identify the one which is *most characteristic* of your practices. Place the letter designate (A, B, C, D, or E) for that alternative on the scale provided somewhere toward the "Completely Characteristic" end. (See the example below). Next, select the alternative which is *least characteristic* of your practices and place the letter designate for it somewhere toward the "Completely Uncharacteristic" end of the scale. Having now defined the characteristic-uncharacteristic range for the set of five alternatives, place the letter designates of the remaining items in this range according to how characteristic each is. Repeat this procedure until you have placed all 60 letter designates--taken five at a time--on the appropriate scales.

Example: Your response to a given set of alternatives could look like this:

Completely Characteristic : a : : c : : e : : : : d : b : Completely Uncharacteristic
10 9 8 7 6 5 4 3 2 1

or like this:

Completely Characteristic : : : : a : : c : e : d : : b : Completely Uncharacteristic
10 9 8 7 6 5 4 3 2 1

I. CONCERNING ONE'S PERSONAL VIEW OF CONFLICT: Certainly, a good deal of thought has been given to conflict; its consequences, significance, and management have received the attention of philosophers, theologians, parents, statesmen, and economists for centuries. As a result, many people are actually "taught" to think of and react to conflict in particular ways. Most people may be said to have what amounts to a *personal credo* where conflict is concerned. Below are several conflict-related areas which you are asked to consider in the light of your own personal orientation to conflict.

A. The World's great literature is heavy with observations about and prescriptions for the handling of conflict. Few are in agreement. Consider the following famous quotations and rate them in terms of how characteristic they are of your personal credo of conflict management.

- "It is useless to attempt to reason a man out of a thing he was never reasoned into...to each his own."
- "He hath conquered well that hath made his enemy fly...fields are won by those who believe in winning."
- "We should do by our cunning as we do by our courage--always have it ready to defend ourselves, never to offend others."
- "The race is not to the swift, nor the battle to the strong...whosoever shall smite thee on thy right cheek, turn to him the other also."
- "Only he who is willing to give up his monopoly on truth can ever profit from the truths that others hold...no man has the final answer but every man has a piece to contribute."

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B. One of the distinguishing characteristics of conflict is that it is usually as much an emotional encounter as it is one of issues. That is, conflict generates extreme feelings which may actually become more important than the issues responsible for the conflict in the first place. The feelings one experiences about and during conflict situations often influence the way in which he handles conflict. How would you describe your feelings during conflict situations?

- I typically enjoy the emotional release that conflict gives me and, particularly if I'm winning, I may even have a sense of exhilaration and achievement.
- Conflict is very sobering to me; I typically become quite curious about how others are really feeling and thinking, and I am frequently concerned that we're not getting everything out in the open that needs to be.
- I find conflicts frustrating as a rule; I usually become convinced that there is nothing I can do to resolve the issue, and I either end up smoldering with no way to break the tension or just lose interest because it's hopeless.
- The challenge of conflict is exciting to me as long as it doesn't get out of hand; I typically enjoy the maneuvering required, but I get disturbed when too many strong feelings begin to be expressed.
- I take conflict very seriously and I find it a little frightening; I can't really believe that differences can be discussed very long without someone getting hurt, either emotionally or physically.

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C. Assuming that a process as natural and universally present as conflict must serve some purpose in the affairs of men, what good would you most expect to come from conflict?

- It should serve to clear the air and enhance commitment and, when resolved effectively, it should result in increased creativity.
- It should result in cancelling out the extremes of thinking so that a strong middle ground can be reached.
- It should force people to face the facts that there is always one answer better than the others and, that once everything is out in the open, right will prevail.
- It should demonstrate the folly of pettiness and self-centeredness and draw people together in a common pledge not to let differences come between them again.
- It should at least strip away the social props that people hide behind and, when really entered into, it should result in less complacency and locate blame where it really belongs.

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II. CONCERNING INTERPERSONAL CONFLICT: Perhaps the most common form of conflict is that which emerges in interpersonal encounters. When two or three people—often those who are very close and value their relationship—attempt to accomplish work or make a common decision, conflicts are likely to arise. Because the number of people involved is few and because the people frequently mean something to one another, such conflicts are **charged emotionally** and may have more than just passing significance for the relationship. Below are several interpersonal encounters in which conflict is a major concern.

A. In some interpersonal arrangements, one of the parties is obviously the more powerful and possesses greater authority; e.g., a parent with a child, or a manager with a subordinate. When you are the one with power greater than that of the other person, how are you inclined to handle the situation?

- I encourage the other party to express himself fully—what he thinks and how he feels—and then I let him know I can appreciate all that and try to show him where he is wrong.
- I put it to him plainly: like it or not, what I say goes and maybe when he's had the experience I have he'll remember this and think better of it.
- I try to remember how I feel when I'm up against greater odds and, rather than appear arbitrary or risk closing off communications, I go along with the other party, giving support where I can.
- I try to keep the encounter as impersonal as possible; if there are rules which apply, I cite those and if there aren't I make my position clear but leave him free to take his own chances.
- I first try to overcome any distrust which might exist due to the power imbalance; then I try to get at the feelings that we both have around the topic, stressing that nothing we decide is irrevocable and suggesting that we find a position that we can both give a trial run.

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B. When a person whose affection and respect you value adopts a position or follows a course of action that is, in your opinion, intolerable and unreasonable and makes you quite unhappy, how do you handle the situation?

- I lay it on the line and tell the other party how I feel and what he's doing that I don't like.
- I bite my tongue and try to keep my misgivings to myself in the hope that he will discover the error of his ways without any interference from me.
- I call attention to the fact that we are apparently at odds; I try to describe how I interpret his position and how I am feeling about it so that we can begin to explore a mutually acceptable position.
- I try to play it casual, letting him know in subtle ways that I am not pleased; I may get in a few licks through humor or I may cite the experiences of some common acquaintances, but I try to avoid a direct face-off.
- I let my actions speak for me; I may go into a shell or become depressed, and I very likely will try to convey my unhappiness by a moody silence or lack of interest during our encounters.

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C. Anger is a natural human emotion. When you become angry at a close associate, how do you feel about it and how do you behave toward that person?

- First, I try to figure out what I'm telling myself that has caused me to feel angry; then I tell the other person I am angry and why and ask him how he feels as a result.
- I resent the fact that the other person can make me angry in the first place; since he can, I want nothing to do with him for the time being, and I just stay away until I've cooled down.
- I just explode when I'm mad without giving it much thought or feeling one way or the other except anger; later, I may feel foolish or sorry, but most people understand that's the way I am.
- My own anger frightens me because I don't know where it might lead; I usually try to compensate for it by acting just the opposite of the way I feel, if I can, and by forcing it out of my mind if necessary.
- I feel anger is good for the soul as long as no one gets hurt; I usually fume and fuss and make sure that what I'm mad about comes through loud and clear, but then I try to smooth things over with a good story or a little good-natured ribbing.

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A. Often the decisions reached by a group must be reconciled with the judgments of other groups affected by that decision. In choosing a member of your group to represent you in negotiations with the other group representatives, what kind of a person would you be inclined to select?

- I would choose the member who could best present the ideas and resources represented in our group, evaluate these in view of the judgments of other groups, and then place ultimate emphasis on adequately solving the problem, rather than on selling our group's position.
- I would choose the person who could be relied on to present our case lucidly and accurately while not placing us in an untenable position or making any commitments for us that might obligate us to drastically change our position.
- I would choose the person who was most skilled in interpersonal relations and who was most likely to avoid conflict and/or alienation of the other group by being openly cooperative and tentative in his approach.
- I would choose the person who knew most about the rationale for our position, who was least likely to misrepresent our stand or otherwise compromise our major premises, and who would press vigorously for our point of view.
- I would choose the person whom I thought might be able to establish friendly rapport with the other group while seeing that a majority of our judgments were incorporated in the final negotiated decision without alienating too many members in either group.

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- B. The greater the number of people involved in an enterprise the more likely are differences of opinion. Groups—particularly in intergroup situations—often give a good deal of thought to the manner in which differences might be resolved. How would you be inclined to handle open conflict between your group and another with which your group must negotiate?

- a. Given the probability of conflict in the first place, I would encourage my group to be prepared in its thinking and to identify in advance those areas upon which compromise is not possible and those areas in which they are willing to bargain as a built-in "safety valve" should conflict erupt.
- b. Realizing that conflict is inevitable in relations between groups, I would have my group anticipate areas of resistance and draft logical answers to objections prior to open conflict, so that when differences did emerge we could mobilize ourselves in an over-whelming presentation of facts, figures, and logic.
- c. Recognizing that a conflict of ideas may be healthy, I would first press for the identification of any shared concerns or goals between groups as a basis for evaluating positions and promoting mutuality; then, I would encourage a search for alternatives which could be viewed according to mutual goals criteria.
- d. Suspecting that the only real result of conflict can be the disruption of negotiations and the impairment of continued friendly relations, I would have my group really assess the importance of its position and encourage it to reconsider with the objectives of minimizing disagreements and promoting harmony.
- e. Realizing that it is important to reconcile conflicts to the point where all parties involved can at least "live with it" and recognizing the inevitability of a continued relationship, I would have my group submit the issue to an impartial arbitrator.

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C. It is common for negotiations between groups to result in a deadlock with neither side able to accept the position of the other. In *your* opinion what are the most likely reasons for the failure of a group to successfully resolve conflicts with other groups through collaboration?

- A lack of motivation on the part of groups to live together peacefully, and instead a motivation to win at any cost without regard for the common good.
- The lack of a clear cut stand or failure to back up the group's position with an accurate presentation of the information on which the decision was based.
- The lack of responsible behavior on the part of those selected to represent the groups which results in their placing more emphasis on maintaining their own positions of power than on disposing of the issue with a minimum of turmoil.
- The tendency of groups to enter negotiations with the idea that somebody has to win and somebody has to lose which results in limited abilities to see either the value of other points of view or to capitalize on the emergence of new alternatives.
- The tendency of groups to force their selected representatives to abide by "the party line," rather than identifying for them those areas upon which compromise is possible, and requiring them to accomplish the difficult task of selling the group's point of view in its entirety.

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SCORING INSTRUCTIONS

By placing the letter designations for alternative ways of handling the conflict situations described in the Conflict Management Survey on a ten point scale, you have "weighted" each of these alternatives with respect to how much utility each of them has for your handling of the situation. Therefore, it is possible to obtain an overall profile statement of your preferences by simply considering the weights given by you to similar alternatives. In the present inventory, five styles of conflict management are sampled; each of the five alternatives given for a conflict situation corresponds to one of these five styles. Thus by arranging all similar alternatives together it becomes possible to add the weights given to these and, in the process, to obtain an index of your style strength on five different conflict management styles. This is the rationale underlying the scoring of this inventory.

Inside this cover (just detach the seal to your left and pull this page out and over) you will find a Scoring Form. This form provides for an arrangement of similar-styled alternatives in the same column. That is, the alternatives reflecting a given style of conflict management have been listed in a column down the page. Since there are five styles of conflict management represented in this inventory, there are five columns of alternative designations presented in the Scoring Form. To score the inventory, you simply go back through the inventory -taking one conflict situation and its five alternative solutions at a time-and find the scale value which characterizes the space in which you have placed the letter designation of each alternative. This scale value becomes your score for each item. Notice the example:

Completely Characteristic : : a : : b : : : d : c : : e : Completely Uncharacteristic
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The value "9" becomes the score for alternative a; the value "7" is the score for alternative b, and so on. In determining your raw score on the five styles of conflict management contained in the inventory, transpose the scale values for each alternative to the place indicated for it on the Scoring Form. Once this is done, it is simply a matter of adding up the scores common to a given style. Instructions for this procedure and for additional interpretive steps may be found on the Scoring Form;

Now detach the seal to your left and turn this page out and over to reveal the Scoring Form.



CHURCH CONFLICT

Harold Fray in Conflict and Change in the Church says, "There's trouble in the church -- deep and widespread. Ministers are fleeing, seminary students hold the parish ministry in low esteem. The local church seems not to be the most viable vehicle to bring about the dominion of God. Yet, the local church lives -- in some way. And it lives in change."

Recently, Metropolitan Community Church found itself having to live in change. Its pastor had left the ministry after five years of being their pastor. He was an extremely controversial figure, yet one who was admired for his forthright stands on human liberation and justice. He was also from a very liberal tradition and had an almost Unitarian stance on the divinity of Christ. He was a likeable person, ~~but~~ ^{and} in the years of his pastorate, he had spoken openly about the viability of the "paid pastor" model for church leadership, and had enlisted a strong lay group which had assumed leadership following his resignation.

The Universal Fellowship of Metropolitan Community Churches, the parent organization, is made up in large part of ministers from either Methodist or Baptist backgrounds, fairly conservative theologically, although very active in human rights movements. Theologically, many MCC folk are "Jesus freaks," ^{and} or quite conservative. By some illogical reasoning, the Boston MCC had called a theologically conservative feminist, active in human and gay rights, to be their pastor. It meant a great deal of change for the church and there were a group within the church who resisted the change.

The church is basically marginal. It had 34 members when the new pastor arrived, one less than the U.F.M.C.C. Bylaws called for for a chartered church. Its finances were shaky. Many of the previous lay leaders had left the area, leaving a large leadership gap. All committee activity was at a standstill, with the exception of the social action committee, the finance committee, and the Vestry (Board of Directors). *These were overlapping committees, since the same 7 leaders were on all three committees.*

When the new pastor arrived, she attempted to enlist assistance from among the visible leadership of the church, but was told over and over, "I'm sorry, but I'm burned out." This was likely *to be true* since the church had existed with lay leadership and a student worship coordinator for nearly 18 months. In order to continue an active ministry at the church, new members who presented themselves (two of whom were U.C.C. clergy) were brought into the worship services. A new deacon was presented to the Vestry (a person who had been in and out of the church for a number of years, but who had some very good training as a deacon in the Methodist church.) Two ~~M.C.C.~~ ^{M.C.C.} people from other ^{M.C.C.} churches, one a student minister, the other an ex-MCC minister, also appeared seeking membership and a place to work in an ^{church} ~~M.C.C.~~. Having a dearth of indigenous leadership (with the exception of the Vestry) this group was brought together as a "Ministerial Team" and work begun to integrate them into the congregation and worship life of the church.

Apparently this was threatening to the established leadership of the church as was the pastor's theological stance. A situation of conflict appeared, with stresses placed on the new people to either conform to the church's liberal stance or leave. One by one over a three month period they left. The budget, which had been met by over \$200.00 a month more than required, ^{since the arrival of the pastor} sank to \$200 less than required. A great deal of anger on the part of the new people and the pastor was felt. It was, as Lyle Schaller in Survival Tactics in the Parish, ^{describes} a classic situation between the "Pioneers" and the "Homesteaders," (the founding and early members vs. new members). The conflict came to a head when the pastor offered publically to resign. The Vestry claimed that this was the first they had heard of the pastor's unhappiness with the church. Yet there had been a very strained meeting when a Vestry member had written a memo to the pastor for the benefit of the Worship Commission, and had not permitted time for the Worship Commission to meet but brought the memo to the attention of the Vestry. There had been private conversations with various Vestry members about their sense of where the church was going or not going. The church was pretty well divided between those who liked what the pastor was doing, and felt it was more in the M.C.C. mode, and those who were on the Vestry --

two members of which were
the primary source of discontent.

In an M.C.C., according to the Bylaws, the pastor has no power and many responsibilities. The pastor casts no votes in a local church, except at congregational meetings, where the pastor has the same privilege that every other member has. The pastor can make no decisions about spending, priorities, committee appointments, etc. These are all Vestry decisions. Yet the pastor of an M.C.C. is answerable at the District and Fellowship level for his/her church's non-payment of tithes and assessments, etc.

HOW THE CONFLICT WAS HANDLED: Following the initial outcry after the pastor's offer to resign, a series of meetings were held. Both U.C.C. clergy left the church. The two out-of-town M.C.C. ministerial persons left the church. A number of members and about to be members left the church, including a sizeable group of women who were opposed to the two feminists on the Vestry. A student minister indiginous to this church resigned. The newly enlisted deacon went back to inactive status. The pastor was still willing to resign, remain as interim pastor, and have the church call a new pastor. The District Coordinator was contacted to act as referee in an attempt to have the situation resolved. At the point that the D.C. arrived, the church was an armed camp. The two feminists on the Vestry and the previous student minister kept the conflict going among themselves, feeding it outside of meetings, but not speaking out in meetings. The Clerk of the Vestry, ^{one} both deacons, and one elderly (and important) church member met with the pastor to try to solve the problem. The pastor's perception of the problem was that it was doctrinal and theological, stemming from the difference in theological stance between conservative M.C.C. and liberal non-M.C.C. stances. The various other persons thought it was the pastor's style, authoritarianism, or unwillingness to do what the Vestry insisted she do.

The meeting with the District Coordinator was held on a Sunday afternoon prior to a worship service, for three hours. All members of the ministerial team (one active deacon, one inactive deacon), seven Vestry members, and the pastor were present. The inactive student minister wrote a letter which spoke of the pastor's differing

all persons in leadership had to be "out" (that is, having their homosexuality publicly revealed)

the other deacon & the pastor met separately.

theological stance as the source of the difficulty. The members in turn spoke of their difficulties with the pastor. The two feminist women spoke of doctrinal and theological differences. The five males on the Vestry spoke primarily of style of leadership problems. The male deacon spoke of the pastor's leadership style as a problem, and the pastor's personal subjective feeling of being "one against the world." The female deacon spoke of the lack of support the pastor had received. One Vestry member spoke to the pastor's defense as a positive force for the church. The District Coordinator spoke to the difficulty the church would have getting the kind of minister three people wanted (since very few M.C.C. ministers wanted to come to the Northeast District -- some of the churches being pastorless for nearly four years.) The D.C.'s suggestion was that it was a mismatch, but that it could be rescued if people were willing to communicate and willing to cooperate. The five male Vestry members voted willingness to cooperate. The two feminists voted no. The male deacon voted no. The female deacon voted yes, with a commitment to become a support person for the pastor.

THE SITUATION SINCE THE INVOLVEMENT OF A REFEREE: Following the meeting, a second meeting was held for the church to begin work on a District-wide Conference to be held at the Boston M.C.C. A number of the Vestry members voiced willingness to work with the pastor on that Conference, and have worked very effectively. The two feminist women have agreed to work only minimally on the conference, and have not been at church since. *(At last contact, they had withdrawn that offer.)* One Vestry member (the one who spoke positively for the pastor) has been very effective in enlisting new people to work on the program committee for the conference. Two members of the pastor's family (lover and daughter) have moved into leadership positions for the conference, one handling food preparation and the other the housing requirements. A large number of new people have become involved in the Conference and in the life of the church. The worship services have been somewhat revamped, with the pastor's conservative leanings still very evident, but with the communion being less liturgical. The hymns being sung are a broad mixture of evangelical, liberation-centered "inclusive" hymns from a feminist hymnal, and standard "liberal"

denominational hymns. This is actually the usual M.C.C. mix, with a little less emphasis on the charismatic Catholic hymns which are also a very real part of M.C.C. tradition.

The current attendance is almost up to the number attending before the conflict began. The offerings have climbed steadily, and for the first time budget was met this past Sunday. Enthusiasm for the Conference is growing. Enthusiasm for the worship services is growing, and a great deal more pacific and caring atmosphere is present. The persons who were fomenting the conflict have not been in attendance, primarily the two women Vestry members and the female ministerial student who resigned. The inactive deacon has also not been present. Those Vestry members who have been present have been helpful, warm, and collaborative. The church seems to have a new lease on life, and has had a number of visitors express interest in the church. A new "rap series" around the gay experience has been started and seems to be drawing a group of about ^{16 members +} 10 non-members ^{some of the women who had gone away are coming to this group.} weekly. This series is usually good for 4-5 new members, ^{originally designed by this pastor has been held at other UCC's enlisting} and is presented for non-members in the hope of building community among them and thereby working them into the membership of the church. This seems currently to be taking place, but it is too soon to tell. Two new members have been taken into membership in the past month. One of the U.C.C. ministers who resigned from the ministerial team has returned to attendance at the church, but not to a position of leadership. Relatively few women are attending, but they live in outlying districts and word may not have reached them that the problem has been worked on and a solution arrived at. ^(Recently 2 of these women have begun attending the rap.) Two very active women members have had a change of work schedule ^{but they have attended the rap,} which prohibits their attending on Sunday. They do attend the rap on Wednesdays.

In all, the conflict apparently was doctrinal and theological. It apparently was what the pastor perceived it to be -- a conflict between the very radical feminist stance of the two women Vestry members and their expectation that the pastor, a feminist, would hold their radical views, and the disappointment they felt when she expressed a far more conservative Christian viewpoint. The middle-of-the-road Christian viewpoint seems to be drawing many new people to the church, and keeping them -- which the liberal view-

point did not. The number of people who espoused the very liberal view was, in the long run very small, ⁽¹⁴⁾ and ^{although a large part of the financial support} ~~primarily inactive~~ in the ^{new} ~~real-life~~ of the church. The more exuberant evangelical style and conservative theology was apparently more popular with the people attending church, and the response to it has been excellent. This, of course, is the more traditional M.C.C. style and is what usually works in our churches.

The church seems to have weathered the conflict. Some changes in the worship have been made -- the service is shorter and tighter, for example. The coffee hours have been more fun, with birthdays being observed, etc. The counseling load has gone up, with more people making appointments for personal counseling. There is a greater spirit of cooperation and more work being done with an outward-looking viewpoint rather than the inward-looking self-examination which had been going on. There is less self-criticism and more exploration of what is going on in the world, in our district, in our city. This all seems positive and for the betterment of the church.

Time, of course, will be the final judge of whether this conflict was really what it seemed to be in the meeting -- doctrinal -- or whether the pastor's style is unworkable for this church. Also time will be the judge of whether the more conservative theological stance will draw more people to the church than the very liberal one did, and whether these people will have the kind of dedication the small group of liberal "pioneers" had who had previously lead the church. Hopefully, there will be a mingling and blending of the two views, each enriching the other. MCC is ecumenism in action, and if conservatives and liberals can work together in one church, then both are enriched by it. The test of whether Christians who believe in personal evangelism and personal salvation can work with those who believe in a social application of the gospel and outreach to the community and world in social justice and liberation can happen within the M.C.C. framework -- it has and does happen in other of our churches. Whether that stance will work at M.C.C. Boston can only be evaluated over time.

